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INDIAN AMERICANS

FOR THEM ALSO

By Mrs. Arthur B. McBride, Sewickley, Pa.

UNCLE SAM, it seems, picked out the worst land in central Oregon when he made treaties with the Warm Spring Indians, and set aside a reservation for them." Rugged and mountainous, dry and barren soil as far as the eye can see, substantiates this thought. But refreshing and inviting are our little missions and parsonages which stand out as oases in this land.

WARM SPRINGS

When Captain John Smith in 1874 went to Warm Springs with the government commission as agent, he carried his Bible with the Great Commission—"Go ye and preach the Gospel." Among the Warm Spring, Piute and Wasco Indians he labored, and for the last sixty years consecrated men and women have carried on the faithful teaching and preaching of the Word of God which he started at this place.

Today at the Warm Springs' Agency there is our little church of

58 members, an Indian session, and an active Sabbath School of about 126. Rev. Arthur Petrie has special Bible Classes for the boys and girls attending the Government school here, and the attendance, purely voluntary, has been very gratifying. Two of the ladies from the agency are very able and willing volunteers in the Sabbath School.

SIMNASHO

About twenty miles northwest of the Agency is our little church and parsonage at Simnasho, where work was begun in 1891. Our missionaries, Rev. and Mrs. Matthews have an extensive parish twenty by forty miles. When the roads are good the Chevrolet takes him on his pastoral calls, but in bad weather only a saddle horse can be used on these almost impassable roads.

Our missionaries are the only white people in this section of the Reservation. There are 62 Indian families in this section and our little

Mission is the only place of meeting. The parsonage and community house are the social center for these Indians and pleasant evenings with the radio and games and simple refreshments are enjoyed, and Christian living and pleasure are practically shown. Who can measure the good that may come from these gatherings?

TAMA

Thirty years ago Miss Elizabeth Campbell started our missionary work at Tama, Iowa. Rev. and Mrs. F. C. Patterson last month succeeded Rev. and Mrs. R. G. Smith who went there in 1906 to preach and live among these Sac and Fox Indians. This Indian reservation occupies 3,000 acres, about two miles out of the town of Tama. There are about 408 Indians in 71 families, of whom 86 are members of our little Mission.

At the far end of the Reservation there is a Government Sanitorium

to which the sick are brought from the surrounding states. Here every Sabbath afternoon our missionary meets these children and young people and brings the Gospel message. They love to sing and they listen very attentively to the Word.

These little United Presbyterian churches together with meetings at Seekseequa and the Sabbath School at Celilo Falls are our contribution to the work of ministering to these needy people and telling them of the One who said "Neither for these only do I pray, but for those also that believe on me through their word." Many trophies have been won for Him in these missions, but oh, the many who have not yet yielded to the Great Father and are living in fear and superstition, without hope and without God.

"Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice."

HENRY ROE CLOUD—A NATIVE LEADER

Excerpts from Wichita, Kansas Paper

THE appointment of Henry Roe Cloud as superintendent of Haskell Indian Institute of Wichita, Kansas, has exploded the theory that the government has long held, namely, that the Red Man must have a White Brother to hold his hand while he is walking in the White Man's road, and he steadily contends that the old government educational policies failed because it did not fit the Indian to stand alone.

Henry Roe Cloud is a full-blooded Indian, born in a bark wigwam. He was born in the moon of deep snows early in the hungry winter. He re-

cently investigated among his uncles and as a result has set his natal day as December 28, 1886. The truth is he is not certain about the year, for the Indians did not keep birthdays and in the 1880's all the winters were hungry winters, especially in his father's wigwam.

White hunters had swept the plains of game, fished the rivers dry of fish, and stripped the forest of fur-bearers. Cloud's father persisted in following the occupation of hunter and trapper, but often he came home from the hunt with neither food nor fur. The boy often went to bed hungry,

but without a whimper, because his father had consecrated him to be a warrior and had named him "War Chief." Often he fasted for ten days. Once when tenth night came, War Chief's grandmother squatted on her heels and told bedtime stories just as she had always done, and there was no reference to shrunken stomachs. War Chief fell asleep to the tattoo of sleet pounding on the bark roof above his head, to the howling wind about the wigwam, to the hissing snow as it swirled through the smoke vent at the top of the lodge and melted in the flames.

Late at night a hand touched War Chief's shoulder. He awoke with a start to find that his father had found a beaver hut frozen tight in the blizzard so that the beavers could not escape. He had broken in the roof, slain the beavers, skinned them, and traded their skins for corn, and hurried home.

"Eat, War Chief," said his father, when the corn and beaver were prepared. "I am hungry, but will not eat till you have tasted food. I am old and it makes no difference if I starve, but you are young, the future of the Winnebagoes lies with you."

When about eight years old, War Chief was taken to a government school at Genoa, Nebraska. He was very badly frightened, as any other child might be, who was put in school under instructors who could not speak his language. War Chief in the Winnebago tongue is spelled Wona-Xi-Lay-Hunka. That was too difficult for the registrar and he changed it to Henry, and later the name became Henry Roe Cloud. He remained two years before he went home to

visit. While in his second term his parents died during a hungry winter. As a boy of ten, he turned his steps away from the Winnebago Reservation, where he had buried both father and mother and started out without money to get an education.

Without parents, Henry came under the influence of a teacher in the Presbyterian Mission School at Genoa. One day the teacher asked Henry what he would like to do for Jesus, and Henry knowing that Jesus was a friend of his teacher responded, "I want to be His friend." That decided the issue, Henry then went to the Presbyterian Sioux Mission at Santee, later to school in the east and eventually entered Yale. He earned expenses by working on a farm in the summer and by waiting tables in the winter.

He was graduated from Yale in 1910, and earned his master's degree two years later, then went to Auburn Theological Seminary and was ordained as a Presbyterian minister in 1913. In 1915, with the help of some well-known American friends, he bought a 300-acre farm near Wichita, Kansas, and founded the American Indian Institute, an accredited high school. Here he has educated from forty to fifty boys a year for leadership in their own tribes, as doctors, lawyers, editors and preachers.

In 1916 Dr. Henry Roe Cloud married Elizabeth Bender, an Ojibway, living in Minnesota. Her father was a white man. Her brother, Charles "Chief" Bender, pitched for the Philadelphia Athletics (1903-1910) and helped Connie Mack win several games in the World Series. Mrs.

Cloud is college-trained. They have four daughters, the eldest being a senior and an honor student at Wichita High School (East).

Since 1931, Dr. Cloud had been away from Wichita so much in connection with his duties as field representative in the Indian service that

Mrs. Cloud was virtually head of the American Indian Institute, and the secretary of the Board of Directors announced that she will continue to be in charge, while Dr. Cloud will remain as nominal president, at least temporarily. Dr. Cloud took up his duties as president of Haskell Indian Institute last fall.

ONE OF MANY*

THIS is the true story of a young Indian girl born on the Mescalero Reservation in a tepee. She spent her early years playing with the other little children under the pines. As soon as she was old enough she went to the government school in the town of Mescalero, where she studied until she reached the fifth grade. She had always shown an unusual ability and desire to learn. A friend took an interest in her and sent her to the Presbyterian mission school through the grades. At that time she had developed into such a fine girl that they took care of her until she finished high school, from which she graduated with honors. Now she could sew, she had learned to play the piano, she loved to read and had become aware of the beauty and inspiration of good literature. She could appreciate the niceties of life.

But school days were over and she must go back to the Reservation. That first night at home was one of bitter unhappiness. "Home" was a tepee with absolutely nothing inside except a pile of dirty rags and goat-

skins flung in a corner to sleep on. As she pulled one of these over her she thought of the clean white sheets of her bed at the dormitory and the clean blankets that had covered her. That first meal with her mother and father had been eaten squatting in front of the fire outside the tent, the old battered coffeepot boiling over into the flames, and all three of them dipping with their fingers into the one pan of stew. Into her mind flashed the picture of the dining room at school, the table set daintily, the food served graciously, surrounded by the smiling faces of friends. And then came days when she was torn between the strong family loyalty which is the heritage of the Indian and the feeling that she could not go back to the old way of living and fall so far below the standards that had been taught her for years.

At last she went to the mission and sobbing bitterly she asked:

"What shall I do? I ought not to leave my father and mother, and I can't live like this? There is nothing for me to do. My parents are old-fashioned, they don't want any changes. Why, it is impossible for me to even keep clean! I can't bear it!"

**Told at the meeting of the Woman's Board of Domestic Missions of the Reformed Church in America.*

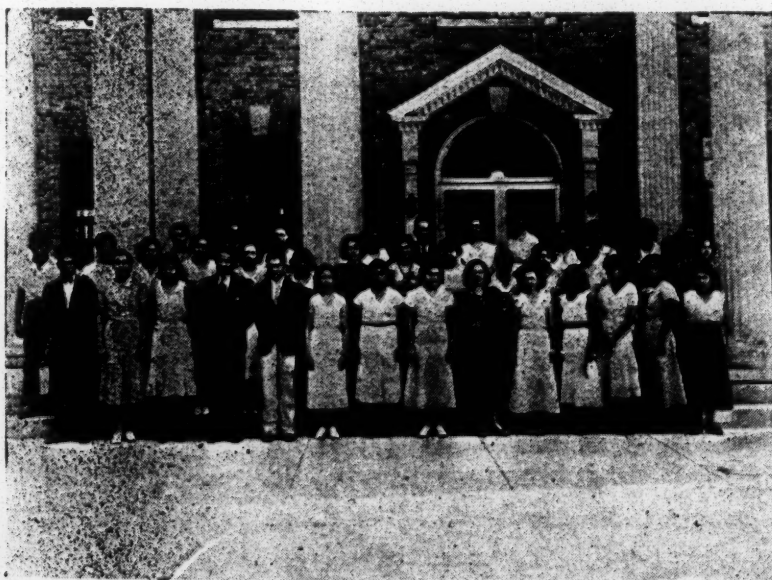


Courtesy Council of
Women for Home Missions.

Helen Noble and Raymond Bowen—Two outstanding students in Sherman Institute, Riverside, California. In the Girls' Department of the S.S. in Sherman Institute thirteen of the twenty classes are taught by Indian girls.



Member of Warm Springs Church



Courtesy Council of Women for Home Missions.

Haskell Students—In 1933 at the close of the Lenten services in Haskell Institute forty-seven students united with the Protestant churches in Lawrence, Kansas.

SOME YOUNG CHRISTIAN INDIANS

She finally decided to leave the Reservation and find work somewhere so that she might help her parents by sending them money. She has a position in the home of Christian people in Phoenix, Arizona, which gives her a chance to live in a clean, wholesome environment and be self-supporting.

This is the tragedy of the transi-

tion of the younger generation from the old life to the new. "Our responsibility for these boys and girls does not end with giving the man education. Even more is it necessary that with that education they shall be assisted in making an adjustment to life away from the Reservation and their own people—to life as Christian American citizens."

A PRECIOUS JEWEL

By Mrs. R. W. McBride, Monmouth, Ill.

FOUR miles north of Salem, Oregon, is Chemawa Indian Industrial School. To this school are gathered children from the Northwest whose parents are willing they should go in order to secure further education than can be gotten in the Reservation Schools. The Federal government has erected fine buildings which are well equipped with all modern appliances for teaching the boys trades and agriculture, and the girls everything necessary for housekeeping. Music is also taught, for it seems quite natural for an Indian child to learn any kind of instrumental music. This school can accommodate four or five hundred children, and quite a number of the children of the Warm Springs' Reservation have gone there.

When we were there, a little Piute girl, now eighteen years old, had been in the school for seven or eight years. Nettie Freddie, this little school girl, had never been privileged to leave the school to go back to see her people. Her mother was dead, but her father still lived and she longed so much to see him. She often begged the superintendent to let her go home, even for a short time, but

he would say, "Nettie, that is no place for you, you know your tribe is very poor. The Piute tribe is the lowest on the Reservation. They have no homes, their camps are filthy and they have very little to eat. No, I can't let you go." But this did not satisfy Nettie and knowing that we were from Warm Springs she visited us at our rooms frequently and had many questions to ask. She implored us to see the superintendent and get his consent to let her go back. We complied with her request, but to no avail, he was firm in his denial and as we knew so well the condition of the Piute Camps we did not argue the case.

I asked Nettie what plans she had for the future. In reply she said she thought her father and she would go to some town and get work, for he was not old and could work. She knew how to do housework and she thought they could make a living together. But alas! her plans were never realized!

That winter "la grippe" was rampant in our country and was in such a violent form that many of the children of the school died. Some prom-

ising young women and many dear little boys were taken. Our Nettie was detailed to the hospital to wait on the sick. Often when we went in to see the sick we found her reading her Bible.

On two occasions when she could not attend the mid-week prayer-meeting she would select a portion from the New Testament to be read at the meeting. It was not long, however, till she came down with the dread disease. She was not sick long, and when it was evident she could not get well, her father was sent for. He did not arrive until two days after she was dead and buried. When she knew that she was going to die, she asked to see Robert Wilson, her cousin, for said she, "I want to tell him I am going away, they cannot keep me here any longer."

When he came and stood by her bedside just before her spirit departed, with a radiant face she said to him: "They wanted to keep me here, but they can't now. I am so glad I am going to my Heavenly Father."

There was no doubt in our minds where the spirit of that dear little Indian girl had gone. How encouraging it is to workers in the Master's vineyard to have such a witness as this girl gave in her life and in her death. "Know ye that your labor is not in vain in the Lord."

"In the morning sow thy seed and in the evening withhold not thine hand for thou knowest not which shall prosper, either this or that, or whether they both shall be alike good."

INDIANS AT WORK

AN Emergency Conservation News Sheet published by the office of Indian affairs brings interesting Indian news. From it the following items have been taken:

The amount of money allocated to date from the Emergency Conservation Fund for projects on Indian Reservations is \$9,875,200. Some 14,000 Indians have been enrolled and have proved able and willing workers, not only as enrolled men but in practically all of the more responsible camp and production positions. Projects involving work of permanent benefit to the individual and the tribe are under way on most of the reservations.

Hon. John Collier, Commissioner

of Indian Affairs, writes in the mid-November issue: "Why do we care so much about the Indians holding and 'making good' in E. C. W. jobs? Not because Indians unemployed have any greater rights or deserts than white unemployed. No, but Indians have a right, long denied them, to show their powers. They are showing them now. They have a right to stand on their own feet as a race; and this they cannot do until they are supplying their own managerial and technical direction. . . . It is a racial salvation which is being pursued, in the effort to put the Indians into, and into the management of, their own jobs."

THE INDIAN TODAY

Togetheress Is The Keynote

THE Indian, the Government, and the Church are working more and more closely together toward the development of Indian Americans both in the U. S. A. and in the Kingdom of God. Assimilation of the race, rather than segregation or subjugation, is the only effective way through which the young Indian American may face the new civilization together with other world citizens. G. E. E. Lindquist reminds us, "Let it be said that our chief interest in the Indian is that he is a human being. The Church, as well as the Government, owes him more because he is a human being than because he is an Indian."

W. Carson Ryan, Jr., Director of Education of the U. S. Indian Service, points out, "If we succeed in doing a creditable piece of work with Indian people we shall not only be atoning in part for the unsavory record of the white people toward Indians in the past three hundred years and particularly in the past century, but we shall be doing something toward one of the most difficult tasks the world faces today—that of the adjustment of native peoples in the midst of an industrial civilization."

At the annual meeting of the Joint Indian Committee, January 1933, David W. Owl, missionary pastor among the Senecas, interpreted the desires of younger Indians,—“Indians want harmony among those who work with them so that they may see a straight road ahead.

Young Indians want to meet with other young people and students at summer conferences and wherever young people gather. They wish to attend public schools, and share opportunities of other American youth.” Henry Roe Cloud, Ph.D., widely known Indian American, has recently been made Superintendent of Haskell Institute. One of his special concerns is that a study of the religious life of students shall be made. John F. Collier, Chief Commissioner of Indian Affairs, said to a meeting of returned students of the Navajos recently, “Even as you young people can influence the material future of your people, so you can influence the spiritual future. The soul in peoples is deep, quiet, and old—yet in this soul there is that which gropes and leaps always toward the new, the unknown, the future hope.”

We of the Church who work with the Indian Americans are learning that ours must be a ministry to the whole personality—the religious education of an individual is a process of growth within. Our pattern for this is “the beauty and grace of the Lord Jesus Christ.” We are working with the Indian as a unified self, knowing that his religious education may not be separated from his family life, his tribe, health conditions, opportunities for recreation as well as education, economic and mental well-being. As Protestant groups we endeavor to make a united approach to Indian youth in the government

day and boarding schools in a religious education program suited to their various needs, and desires and dreams.

NOW IS THE TIME

(1) To care that young Indian boys and girls are in need of friends; to study carefully their situation; to know if Indian families are in town and invite them into Christian fellowship of home and church; and to tell other Christians of the inadequacy of Protestant missionary work for Indians.

(2) To know if work now carried on by your denomination would be more effective in saving these young people from misery if the pro-

gram should be coordinated and all mission efforts on their behalf made in an interdenominational approach and program.

(3) To share in joyful service the best we know of God, of Jesus Christ, of the Kingdom of Love, and the best we have in talents, and in educational and economic opportunities.

(4) To pray for wisdom to will to do all we can to establish right and good relations between the Indians and other citizens.

From a leaflet issued by
JOINT INDIAN COMMITTEE OF THE
COUNCIL OF WOMEN FOR HOME
MISSIONS AND HOME MISSIONS
COUNCIL

Theodore Roosevelt's Thought Concerning Indian Culture

I N all cases where it is possible we hope to keep for the Indian and for us what was best in his old culture. The Indians themselves must be used in such education; 'many of their old men can speak as sincerely, as fervently, and as eloquently of duty as any white teacher,' and these old men are the very teachers best fitted to perpetuate the Indian poetry and music. The effort should be to develop the existing art whether in silver-making, pottery-making, blanket and basket weaving, or lace-knitting—and not to replace it by servile and mechanical copying. This is only to apply to the Indian a principle which ought to be recognized among all our people; a great art

must be living, must spring from the soul of the people; if it represents merely a copying, an imitation, and if it is confined to a small caste, it cannot be great. . . .

"The majority must change gradually, and it will take generations to make the change complete. Help them to make it in such fashion that when the change is accomplished we shall find that the original and valuable elements in Indian culture have been retained, so that the new citizens come with full hands into the great field of American life, and contribute to that life something of marked value to all of us, something which it would be a misfortune to all of us to have destroyed."

The Visit of Commissioner Collier

OLD time ceremony and deference for the "Itancan" (Superior in Charge) marked the visit of Hon. John Collier, Commissioner of Indian Affairs at Washington, D. C., to the Oglala Sioux Indians on the Pine Ridge Reservation in South Dakota on Dec. 9.

Rare, trailing war bonnets of eagle feathers, heavily beaded suits of native tanned skins, gay, bead-covered moccasins, elaborate bone necklaces and a highly decorated tepee awaited him in formal array, while the greeting and exhortation in earnest, friendly vein manifested the intense respect which the Indians desired to show to the Commissioner from Washington.

THE CEREMONY OF THE PIPE OF PEACE

Left Heron, an aged Sioux held in repute and good-will, who represented his people, gave the significant handclasp of the Sioux and then, presenting the Peace Pipe, voiced a prayer and an exhortation. The symbolism of the Pipe of Peace is that of justice for it has only one mouthpiece through which the sweet fragrance of the *knicknic* is drawn out. In early days only chiefs, medicine men, and warriors had the privilege of smoking the pipe. The one mouthpiece signifies that all who smoke it must be of one mouth, one mind and one heart. When the pipe is passed around as each man brings the pipe to his mouth he in his heart agrees to live a straight life and must be honest.

Holding the pipe with mouthpiece

pointing upward, Left Heron called four times, "Eho-o-o-o-o!"—the call to the Great Spirit used only in time of worship, and repeated four times because of the "four winds of heaven" coming from four directions. Then followed his prayer, which has been literally translated by Emil Afraid-of-Hawk, full-blooded official interpreter for the Pine Ridge Agency—

"Eho-o-o-o-o! Eho-o-o-o-o! Eho-o-o-o-o! Eho-o-o-o-o!"

Great Spirit! We offer up our supplication to you alone.

You alone the Indian people call upon for help.

Great Spirit, look down upon me! I beseech thee to reach out for this Big Chief's pipe.

Great Spirit, may we pass through this frost-bound winter and step out into safety.

We pray thee to put forth amidst the growing grass the things for our material food.

When the days of the frosty winter are gone, bring it to pass that we may see among the shrubs fruit in abundance.

Great Spirit, have pity on us poor creatures that we may walk on the road of justice especially those of the present generation who are in dire need.

Render to us this day, both the young and the old, the things for our need."

Then exhorting Mr. Collier, Left Heron proceeded — "Friend, smoke this Pipe of Peace, the Pipe that has led the Indian people to live up to justice, and speak to the people here

and tell them the truth and nothing but the truth. Should other representatives come here to consult the Indian people, let this Pipe be the symbol of justice. I now present to you as a gift this Pipe of Peace."

Commissioner Collier, receiving the gift, pledged his life's effort to the Indian cause. At an all-day council, the needs and problems of the Pine Ridge Sioux were discussed.

CHANGE THE FAGOTS

To be used as A Devotional Service

(Have a two-way plug and wire for two electric lights, one for the Indian campfire and one for the Christian. The Indian campfire is to be built with fagots over a red electric light or a white light covered with red tissue paper or a red cloth. Build a fire with about a dozen fagots. Then have another electric light candle-shaped with a silver cross in front of it, or better still a cross-shaped bulb if it can be found or made. Place the cross so that it will stand at the other side of your table.)

Before us is the Indian campfire around which councils are held and into which the Indians gaze intently. These fagots of the Indian fire we shall let represent Indian life, beliefs, and habits, and as we take them one by one from the Indian campfire we place them on the Christian campfire and they are transformed by the light of the Cross. The Cross of Christ changes things, in Him all things are made new.

This fagot of the Indian campfire is "Poverty", but when placed on

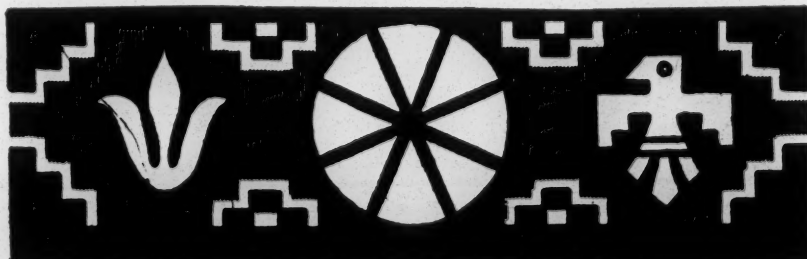
the Christian campfire in the transforming light of the Cross it is changed to—(Have some one read Matt. 10:42 and 2 Cor. 8:9).

Take each in turn till all the fagots have been transferred to the fire of Christian love and devotion with the lighted cross burning at its center.

2. Sickness to Matt: 25:35, 36;
3. Unsanitary living to Matt. 5:8; Psa. 51:10;
4. Ignorance to John 8:32;
5. Doubt to Acts 4:12;
6. Enmity to Mal. 2:10;
7. Superstition to Acts 17:23 and Second Commandment.
8. Evil Spirits to John 4:24;
9. Our duty to Luke 12:42, 43, Matt. 14:16 (last clause).

Let us pray that we may uphold those who are ministering to the Indians by our interest, our gifts, and our prayers, and that through the light of the Word they may sit around a new campfire with us who believe.

(Elizabeth Nelson McBride).



STEWARDSHIP OF MONEY

From an Address by the late Dr. F. B. Meyer

WE have no right to look on money as our absolute property. Every coin is yours as the gift of God, as much so as if He had literally placed it on your open palm, saying, 'Take this, my child, with your Father's love.' The reasonableness of this is evident, if we remember that all things owe their existence to the makership of God. 'All that is in the heavens and in the earth is thine. Thou didst create all things, and because of thy will they are, and were created. Both riches and honor come to thee'; and David was amply justified when, as the spokesman of his people, who had just made a marvelous offering for the house of the Lord, he said, 'of thine own have we given thee.'

"You tell me that you earn your money by the sweat of your brow; that every penny is the result of the putting forth of your muscular or mental power. Granted; but 'thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth.' He wards off paralyzing disease. He maintains the mind in perfect balance. Were He to touch the sinew of your strength, instantly you would become helpless to do another stroke to bring grist to the mill.

"We are the stewards of the Lord Jesus. This is His own simile, (Matt. 25:14). And it would be a happy thing if we could all come to look upon our several opportunities and faculties for doing good, power of speech or thought or writing or the acquisition of money, in the same

way as a faithful steward looks on his master's goods.

"May not the case be truly stated thus? Suppose that you are a man of large landed estates or other property. Circumstances compel you to go for an indefinite period beyond the seas. Before you go you summon your steward, in whom you place implicit trust; you tell him that each quarter, when he has collected the rents and received the ordinary revenue, he may deduct from them the amount which he requires for the comfortable maintenance and education of his family and for all needful expenditures; and that he shall expend the whole of the remainder for you, in helping some of your poor relatives, and in forwarding other projects in which you are interested. But in a short time after your departure you find, to your grief and astonishment, that the man whom you trusted has suddenly launched out into an immense outlay on his house and equipage, his servants and children, vying with the great ones of the land, and has doled out a miserable pittance to your relatives and neglected your cherished institutions. Will you not feel that there has been a great breach of trust, and that instant steps should be taken to supersede the unfaithful steward in his stewardship? And yet is not this precisely the way in which many of us are treating our Lord's money to-day? Do not we use the bulk of it by ourselves, giving to Him and His work the chance coins which we may

be able to spare or the subscriptions which we are obliged to give, to maintain a reputation amongst our fellows? Direct to us, therefore, comes that ringing accusation of the ancient prophet: 'Will a man rob God? yet ye rob me . . . In tithes and offerings.' Mal. 3:8. In how many homes and places of worship are these words sadly true!

"What a contrast to this is supplied in the cases of others, living obscurely amongst us, but millionaires in the sight of heaven! A friend of my own, who has long since made a comfortable competence, is remaining in business for the purpose of devoting all his profits to the cause of Christ. As surely as some have speaking or writing faculties which they are bound to use for God's service, so others have business faculties which they are equally required to exercise for the same purpose, not wrapping them in the buried napkin to waste. What would you think of a minister who ceased preaching for no other reason than that he had enough to live upon! And, surely, if a man has no other talent than a business faculty he had better go on employing that, rather than do nothing for the Redeemer's glory.

"There remain two or three simple conclusions, which may gather up into a practical shape the subject we have been considering.

"1. *Let us consecrate ourselves afresh to our Redeemer.* Let each reader of these words thoughtfully

take that step which inspired David Livingstone in his mighty career. His last birthday but one was spent far away from home and friends, in the wild jungle, surrounded by those degraded Africans that lay so near his heart; and in his diary he penned these touching words: 'My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee.'

"2. *Determine beneath the eye of Christ how much you should legitimately spend on yourself.*

"3. *Give away a stated proportion of all you have or earn.*

"4. *Let us sometimes make special offerings to the Lord Jesus.*

"5. *Be careful to put the Lord's money aside.* We must not trust to our memories, or to generalities. We must be minute and specific and careful, some having a bag, others a box, into which the Lord's portion is carefully put; some having a separate banking account; and all having some kind of ledger account, where we may put down what we receive and what we spend for Christ, that there may be no embezzlement, however inadvertent, of that which is not ours.

"Of the good results that will accrue, we have no time to speak. Wasteful and harmful expenditure will be checked. Evil ways of getting money will be abandoned. Treasures will be laid up in the heavens. Bags which wax not old will be provided. The Lord's treasures will be filled to overflowing."



FOREIGN CORRESPONDENCE

EGYPT

Miss Minnehaha Finney, Editor, Tanta, Egypt

CHANGE AND ENLARGEMENT IN CHRISTIAN MISSIONS

I T IS with great reluctance I undertake the writing of this story of change and enlargement in Christian Missions in Egypt. Miss Rena Hogg, daughter of one of the early missionaries, Dr. John Hogg, who was so wonderfully used in the laying of foundations of Mission Work here in Egypt could have given something very worth while about these changes and developments, but sad to say, at the very last minute when this article should have been mailed, word came from her doctor in Assiut saying that it was impossible for her to write anything for some time. I have to do the best I can, under the circumstances and beg of you, to read between the lines the untold story of change, progress, development, and enlargement of our work in Egypt. It is impossible to tell it all in a few hundred words.

First of all, I want to record my great appreciation and admiration of the work our former missionaries did, some of them still on the field, who from the very first, and on down the line made beginnings which have developed away beyond what might have been anticipated. We are glad that the aim of our early missionaries was to spend their time, effort and strength, mainly in giving the gospel message to those sitting in a

great darkness, rather than to be much taken up with social service, important, though it is.

"BY THEIR FRUITS"

It is possible to trace back to these early missionaries and those who followed them, many types and phases of social service which while not exclusively developed within the Mission and by missionaries have been developed by others who got their training and inspiration from missionaries and in Mission Institutions.

I wonder, I wish I knew, how many fine young Egyptian doctors got their inspiration from Dr. L. M. Henry, from his life and work there in Assiut Hospital. I wonder, I wish I knew, so as to mention the names, how many students of Assiut College have gone out from that Mission Institution inspired by Dr. Hogg, Dr. Giffen, Dr. Alexander, Dr. R. S. McClenahan and the younger group of missionary leaders now in Assiut College, inspired to go into many different walks in life to work for the betterment of Egypt's millions. Wherever you can find these men who have come in contact with missionary leaders, and fine Christian Egyptian leaders in Mission institutions, you find men who are aiming to do their work in a conscientious way. In fact, it has become almost a slogan in business circles in Egypt, "We can depend upon the boys trained in Mission Schools to do good honest work." And it is not only

*This article was written to accompany Chapter V of the Mission Study but arrived too late for publication.

the well equipped higher institutions such as Assiut College, but the simply equipped village schools all over Egypt which turn out boys with a better outlook on life, higher aims, purer motives, than are to be found in the majority of students from non-Christian schools.

The patients who come to our Mission Hospitals invariably go back to their home villages to testify volubly to the Christian lives which they have seen lived right out before them by the doctors and nurses. Their kindness, their tenderness, their sympathy has become to these patients a living testimony to Christ the Savior in whose name they render their service. Yes, all this means change and development and progress towards that great reaching out to something higher and better which has been demonstrated before them. What shall we call it? I want to call it, a reaching out after Christ the Savior. It means a climbing out of the slime and mire and filth of sin in which they have been living—such sin, such evil, both moral and social, such Satanic superstition with all that goes with it, that we cannot describe, know not how to describe. Every possible tool and means useable to help build the ladder to help in the climbing away from the low plane to the high plane, up into the Light of Christ, the Light of the World, is what we need to use, what we want to use, what we so long to be able to use out here in Egypt. To be sure it involves all sorts of social service, but a social service with Christ in the very center of it all.

BETTER AGRICULTURE

Egypt has become a "Land of Corn." Iowa cannot compete now-

adays with Egypt in the raising of corn. Who brought the first really good seed corn to Egypt? A missionary who loved to see the "waving corn" in his own dear homeland. That simple act has meant untold progress in the development and enlargement of cheap foodstuffs for the poverty stricken "fellaheen" (peasants) here in Egypt. Corn mixed with a small proportion of wheat is much cheaper than whole wheat.

Americans coming for the first time to Egypt are surprised at the beautiful large tomatoes raised here. I well remember what I thought of the poor little "knotty" tomatoes I saw growing in Egypt when I arrived, a new missionary, thirty-nine years ago. Later on, some enterprising missionary brought out some Burpee tomato seed, helped an intelligent, and ambitious Egyptian vegetable gardener start a new kind of tomato in Egypt and many see the result all over Egypt, without definitely knowing just how it all has come about. Just so has a process of change and development along many different lines been brought about without knowing exactly where to credit the first beginnings. For instance, we do know that the early Mission Schools, especially the schools for girls, set the pace for higher and better education for women all over Egypt, and even yet the Government Educational System for the education of girls and women find their best models in our Mission Schools for Girls.

BETTER BABIES

Someday, the "better babies problem," and the "better and more milk" problem so as to make better babies in Egypt are going to be solved and

will be a satisfaction to trace back to the Agriculture Department, and Prof. McFeeters, Head of this department, in Assiut College the beginnings of the answer to this problem. Already many of the fine Jersey cattle from the Agriculture Department have been bought by Egyptian cattle breeders in different parts of Egypt so there is hope that the future is bright for more and better milk in Egypt. Keep your eyes open for articles from the pen of Prof. McFeeters who is doing all he can to carry on this work for Egypt and to educate the students under his care along the lines indicated.

VERSATILE SPECIALISTS

We are in the age of Specialists, the age of specialization, and a missionary needs to be a specialist along some line, yet most often, the most useful and most useable missionary is one who is able to put his hand to a lot of different things, a sort of "Jack of all trades," from doing what he has come out to the mission field to do and what he most wants to do, that is, to preach the Gospel to needy souls which demands that he be a good scholar in the use of the Arabic language, to then being an expert school director, often an architect and a builder; or a mechanic so that he can keep in repair his very useful Ford car. Why? it may be asked. For the simple reason that it would not be possible to hire experts for all these different needs occurring on the Mission field.

In this connection it is fitting to tell that our field of Mission activity has been greatly extended because of the "good roads" campaign which has followed in the wake of motor-car development. Almost every vil-

lage in Egypt can now be reached by motor-car, and that on fairly good roads. What a challenge this fact is to us missionaries to get the gospel message to the millions of village people, yet sitting in a great darkness! How we weep, as it were, tears of sorrow and regret when missionaries have to be kept in the homeland because of necessary funds to send them out! Right here in our Tanta District measuring about two thousand square miles and with a population of two million souls, we have only one ordained missionary, Rev. W. B. Jamison, to minister to all who so need the gospel given to them. If it were not for his valiant wife who is so versatile that she can be his clerical secretary, his chauffeur, and his song leader, I doubt if his health would hold out under the physical strain. He holds a Sabbath Day Communion Service in one village, and a mid-week Communion Service in another village so that the scattered church members can have the privilege of taking the Lord's Supper at long intervals. And these scattered Christians, living alone in dense communities of Mohammedans, how they need every possible encouragement, help and means of grace! Pray for them, dear reader!

MORE READERS

Another evidence of progress, change and development in Egypt is the great and rapid increase of the Reading Public, due, of course, to the increase of schools for both boys and girls. Seventy-five years ago, the only schools in existence, with a few exceptions, were Mission Schools. Today, the country is full of schools, good schools, except that they are Christless. There are girls'

schools, boys' schools of all grades; Special Schools; Training Schools; Trades Schools. There has now as a result of all these schools come into existence a Reading Public demanding reading matter and getting it, too, but sad to say, the sort of reading matter which means little

towards the betterment of Egypt. The need is for good Christian literature and this need is a great challenge to us as missionaries. We need Specialists for creating this sort of literature.

Dear readers, the half has not been told and my story is already too long.

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India

THE ANNUAL MISSION MEETING

By Miss Katherine Beattie, Sangla Hill, India

"Go ye therefore and make disciples of all nations—teaching them to observe all things whatsoever I command you." This command was given almost two thousand years ago but it has come again to us of the India mission with a new force this year as around it centered the theme of the devotionals at our annual meeting.

The Bible Studies given by Rev. Crowe were meditations on three questions we find in the Bible. "Where art thou?" "What doest thou here?" and "What is your life?" or Accountability for Place, Time, and Life.

The recent criticisms of missionaries and mission methods together with the great reduction in funds led us in our prayer meetings to searching of hearts and purposes. One thing that impressed me was the large number who gave the testimony that they had been dedicated to the mission field while babies or were on the mission field in answer to prayers of Mothers or Fathers. The command to "speak and hold not thy peace" seems to have come to all.

On Monday morning just before the beginning of the business the retiring President Mr. Colvin gave words of encouragement from the thought that we are God's fellow-laborers. We have not only the joy

of companionship but the wonderful privilege of working with one above us. We had no share in the work of creation but there is a new creation, a work of grace, in which we do have a share.

The excitement of the beginning of the business meetings is partly hidden by the rustle of papers as the committee reports are handed out and many of the ladies get busy with their knitting. Rev. Ross was elected president and Miss Whitely vice president. We have never had a lady for vice president before. She presided when asked to take the chair with force and dignity but later declared that she had discovered a great physical weakness—feeble knees.

Again the question of reduction required much consideration and hard labor. A study of the value of property was made and what could be sold to help liquidate the debt of the board was considered. Of course that from which we could realize the most money is often the most needful to the work.

Locations were not a big problem this year for aside from locating those returning from America there were no changes, as none of the Foreign Board missionaries will be going home and only half the number of those whose furlough time is due under the Women's Board.

The entertainment committee decided to drop the cafeteria plan and serve us all at a flat rate. This

saved time and did away with the need of tickets and books. Although the special dinner was simplified we had a social evening. Miss Morrison gave a very interesting account of her trip to Kabul. Miss Ella Gordon was reminded of her fortieth anniversary on the field.

One thing that is most noticeable from a few years ago when we had so many new missionaries on the field is the few who take part in sports. The tennis court was empty and

very few were out for badminton. Instead of an indoor baseball team the few who play join in with the Christian Training Institute boys.

The closing Sabbath sent us forth with a new determination to know Christ better and to have as our chief aim, "Preach the word." Our problems are your problems, your problems are our problems. In this trying time let us all be drawn closer together because we are **one** in Him. We need your prayers.

SUDAN

Mrs. R. F. Shields, Editor, Khartoum, The Sudan

MAHDEEYA

By Miss Verna Pillow, Khartoum North,
The Sudan

Mahdeeya is a big black good-natured Sudanese girl, who has been taking lessons from one of the Bible Women for some time.

From the first time I entered her home I was very much taken with Mahdeeya because of her sincerity and her interest in her lessons and because she appeared to be so full of fun.

Some time ago she gave a good testimony to Sitt Faheema as to what the Bible lessons had done for her. "I am surely thankful," she said, "for when my husband used to come home drunk and quarrel with me I'd say things back to him, or if he threw or broke anything I'd do the same in return, but I don't do that anymore, I just keep still".

About two weeks ago when Sitt Faheema went to give her and three other girls in the same house their weekly lessons an old woman met her at the door and said the girls had gone out. Faheema asked how that could be when they are girls who do not go out of the house. The woman insisted however that they were not there but finally produced Mahdeeya's Bible and said that the men folk had objected to their having lessons and were going to destroy the book. Mahdeeya had objected saying

it was not hers because she had not yet paid for it and that she would give it back rather than have it torn up. As Sitt Faheema left the house the next door neighbor called to her and said she wanted her to come and teach her so she went in. Only the wall of the room she was in separated her from Mahdeeya's house and from here she heard quite a discussion going on among the girls who had "gone out". They were all very much upset at having been forbidden their lessons.

The following week Faheema not finding the neighbor lady in used this as an excuse to go into the house to see if the girls knew where she was. They all greeted her warmly and said they wanted her to come back. They had taken it as a foregone conclusion though, that as they had refused her once she would never go back to them again. They said the man that stirred the trouble was soon going to live in another town and when he was gone they were going on with their lessons, if she would consent to come.

One of these other girls is very anxious to get through her second reader so she can read the Gospels. The Word as read to her by the teacher has evidently worked in her heart to give her this desire. How thankful we are for those who are hungry for the Word.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

THE CASE OF MATASHEI

We know that the Lord Jesus Christ is mighty to save. We are assured that He still works miracles. We do not doubt His power to transform lives and to soften iron-clad hearts. We believe that He is still able to utterly change even a person's character. The New Birth is more than a teaching. It is something that happens, that is as real as the air we breathe.

But it is refreshing to actually see the Lord working in lives that seem hopeless. It is good to see actual specimens of His heavenly work in circumstances that nothing less than the active grace of God seen in our Saviour's saving a soul from death could make the least impression. His arm is not shortened, not only in helping His people but in reclaiming men sunk in sin. He still salvages many a poor wreck and frees many a slave of the Devil. Such is the case of Matashei.

The emancipation of slaves is quite up-to-date here in this section of Africa. Not a year goes past but that some slaves are set free. One is impressed by the excessive joy of these poor blacks when freed, and no wonder.

But it is immeasurably sweeter to witness the freeing of a sin-bound slave. God is still extracting helpless souls from fearful pits and from the miry clay. The words of the Psalmist are true to life. They are just as modern as is the year 1934 for Christ is still liberating the slaves of sin.

WORKS OF DARKNESS

About a year ago Matashei was the right hand man of a witch-doctor in the district of Gara Mow, a small mountain some three or four miles from here. This witch-doctor was formerly very influential and was

visited by victims not only in this whole section, but by many people from distant parts of this rather large Province, Wallega. Many deluded souls feared Matashei about as much as they did the witch-doctor for it was Matashei that heaped curses on the heads of any who refused to pay the exorbitant fees, and who threatened to send either sickness or death or both to those who refused to submit to his wiles.

Our friend was for years very successful in extracting hard coin from many an unfortunate person. He was largely used of Satan in deceiving the gullable, of whom there were large numbers in the old days. Every year a great multitude assembled on the summit of the mountain to offer a sacrifice of two bulls and it was Matashei that presided on these occasions as the priest of the witch-doctor and faithful follower of the Father of Lies.

The witch-doctor grew a large clientele and for a long time he and his arch-conspirator were financially successful. Incidentally, both of these men were known far and wide and while not respected still they were greatly admired for their skill and were held in fear by nearly all.

THE LIGHT ENTERS

A year can bring about great changes provided the Spirit of Christ is striving with men. And that is what occurred. A year ago Gidada was teaching the Gospel in that district. He camped out there for several days. A fair number of people came to the little service but they were not particularly friendly. In fact more than one grumbled and scolded Gidada for interfering with the work of their witch-doctor. Matashei came to one or two of the meetings, most likely out of curiosity, but

the Word of Life made its impression. He was strangely moved by what he heard. The Way of Salvation appealed to his conscience and fortunately he still had a little conscience left. The Holy Spirit was convicting Matashei of sin and of judgment and of salvation. He began to ponder the words that he heard. He began to break away from the hold which the witch-doctor had on him. After a little while he completely left the service of his former master and went to farming. But better than that he soon found his new and glorious Master, Jesus Christ. Of course this move brought him persecution and ill will. The old sorcerer abused him in his words to the community. But gradually his audiences were growing much smaller. People were waking up to the facts of the case. They began to see through his crookedness. They were also beginning to discuss the strange case of Matashei. Here was something new under the sun, for them at least. Here was an assistant witch-doctor who had turned against his former master.

About this time Matashei began to fear what might happen. In his heart he knew that he had done right to make the break. He knew that he should absolutely refuse to have anything more to do with the witch-doctor. But lacked somewhat in courage. Occasionally one of our evangelists would come to his village and this was a big help, for it kept the light shining, as it were.

One night Matashei had a dream which he thought had great significance to him. When he was in a troublous situation a foreigner came to him with words of comfort and encouragement. He told his neighbor Ruda of his dream, and Ruda said:

"I think that this must be a sign that you are not to go back to the witch-doctor but instead you ought to keep on following Christ. He will help you and besides you will find others to encourage you, about whom

that foreigner spoke." This neighbor was himself beginning to think of eternal truths and so was able to give some sound advice. Both these men are keen for the weekly services and call their neighbors. They are also hopeful that they may be able to co-operate with us in starting an out-station school either in their village or else nearby.

A LIVING WITNESS

Now the whole countryside is talking about Matashei and of his change in life and manner. This past year the annual offering of two bulls did not take place. Great numbers of people have begun to leave that witch-doctor who before was so potent. We like to think that perhaps our evangelists under God have a little part in all this for weekly 15 meetings are held in as many villages not far from the place of that witch-doctor. A year has made a great difference. Now the people there are calling us to come and receiving us kindly. Four little schools last year were operated in that district by our teachers and likely they, too, added their contribution towards dispelling the old superstitions and ignorance.

Last Saturday evening Matashei attended the weekly prayermeeting that our Ethiopians hold here on our hill. He told of his experience. He confessed his sin and asked the people to pray for him, that he might be forgiven. He said he wanted their help so that hereafter he might live to honor Christ.

Our men and women were glad to hear his story. They felt, and rightly so, that they had had a part in it all as they have been supporting one of the evangelists who had helped Matashei. They had also been interceding at the Throne of Grace for such as Matashei. There is no doubt that for years Matashei was a power for evil. But is there any reason why under God's grace and working that he cannot be just as great a power for good and for the Kingdom of Christ in the future?

(To be continued)

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

THE LORD'S SPOON PLAN

In a certain district in Korea, we learn from one of our sister missions, a little group of poor Christians—how very poor no women of the United Presbyterian Church can comprehend—had been deprived of a native evangelist. Formerly one had been supported there by money sent from America. Now no help could be given.

The people met to discuss the matter and the situation seemed hopeless. Amid the clamor—for every one was talking to his neighbor—one woman raised her voice saying: "Listen to me! I have a plan. Let every woman bring a spoonful of rice every Lord's Day for the support of a worker. Are there not fifty-two Sabbaths in a year? Cannot we each spare a spoonful of rice?" The women got together to talk over the plan. Could they? Yes they could, and they did. Every Lord's Day each woman with her spoon—not gold, not solid silver nor silver plated, but common brass—measured out from the family allowance the Lord's portion. And the new helper was called to the work.

At this time when so many societies are ready to reduce their share of the support of their missionary would it not be well to look over our "supplies" and see if we could not each give a Spoonful of—well let us say pleasure, gasoline, fancy desserts, elaborate refreshments, big Sabbath dinners, cosmetics, movies or—or—or—? Just a "Spoonful" out of our comparative bounty from each member and a few royal gifts from those who are able, would assure the maintenance of the work committed to our care. Shall we allow Korean women and Indian and Egyptian to outdo us in sacrificial giving?

THE NEW PROGRAM

We are presenting in this issue the program for the year April 1934 - March 1935. In view of the fact that our church has no work in Japan nor among the Orientals in the U. S. we are not using the books of the United Mission study courses but are studying the fields in which we are carrying on work.

This program has been arranged in conference with the Board of Administration, in order that we may keep step with the denominational program.

A new book, not yet christened, is to be studied in connection with Stewardship in January and February 1935. The subject matter is covered in our "Suggested Topics." The title of the book will be announced later.

These programs printed on good paper, with a pretty blue cover, contain not only the outline of study, but spaces in which to write place of meeting, hostesses and program group, directories of the WGMS, and other valuable material. If your society has never used our programs send for a sample copy.

Send all orders to Mrs. Fannie F. Moore, 908 Kable Way, Coraopolis, Pa.

1 copy	5c	50 copies	\$2.00
25 copies	\$1.00	100 copies	\$4.00

LABORERS ALL—PROGRAM FOR WOMEN'S AND YOUNG WOMEN'S SOCIETIES—APRIL 1934-MARCH 1935

Co-ordinated with the Denominational Program. A Study of the Home and Foreign Missionary Work of the United Presbyterian Church
The Fields, The Workers, Past Victories, Present Duties.

REFERENCE TEXT BOOKS:

March On; The United Presbyterian Church and its Work in America; At Work in the Homeland; Message of the Home Missions Conference; Facts and Folks in our Fields Abroad; The Promise; Rainbow Empire.

Also a New Mission Study Book for January and February to be announced later.

APRIL INDIAN AMERICANS

Devotional Theme: "Change the Fagots" or Transformed by the Light of the Cross. Matt. 10:42; 2 Cor. 8:9; Matt. 25:35, 36.
Prayer Cycle: 14th Day.
Suggested Topics:
For Them Also.
Henry Roe Cloud—A Great Leader.
Indian Girls.
The Indian Today.

MAY THE NEGRO TODAY

Devotional Theme: The Glory of the Nations. Rev. 5:9-14; 7:9-17; 21:24-26.
Prayer Cycle: 7th-10th Days.
Suggested Topics:
What is Happening to the Negro Public Schools?
What is Happening to Negro Church Schools?
What is Happening to Interracial Goodwill?
What is Happening to the Negro's Faith?
What is Happening in our Own Work?

JUNE NEW VISTAS IN THE MOUNTAINS

Devotional Theme: Great Mountains. Ex. 19:20; Mark 2:2; Lu. 23:33; Matt. 28:16-20; Acts 1:8.
Prayer Cycle: 12th, 18th Days.
Suggested Topics:
New Trails in the Mountains.
United Presbyterian Trails.
New Voices in the Mountains.
The Mountain Youth—Whither Bound?

JULY THE CITY

Devotional Theme: The Gospel in New Testament Cities. John 8:16; Acts 2:1-5; Acts 9.
Prayer Cycle: 11th Day.
Suggested Topics:
What Does a Home Missionary Do?
A Typical Week of a City Missionary.
The Gospel Among Italians.
Orientals in the United States.

AUGUST THE ANNUAL CONVENTION

Devotional Theme: "The Women who labor in the Gospel." Rom. 16:1-16; Phil. 4:3.
Prayer Cycle: 1st, 28th, 31st Days.
Suggested Topics:
The Story the Figures Tell.
Best Points in the Home Mission Reports.
Best Points in the Foreign Mission Report.
The Need of "Holy Discontent" with our Accomplishments.

SEPTEMBER PRAYER A WORKING FORCE

Devotional Theme: "Pray without ceasing."—I Thess. 5:17.
Prayer Cycle: 1st, 31st Days.
Suggested Topics:
Prayer in the Life of Christ.
The Presbyterian Upper Room.
Prayer Conferences in Egypt.
Continuing all Night in India.

OCTOBER DAUGHTERS OF INDIA

Devotional Theme: "Our daughters . . as Cornerstones." Ps. 144:12.
Prayer Cycle: 15th-20th Days.
Suggested Topics:
Christian Women in the New India.
Women Evangelists in City and Village.
Organized Women's Work.
New Leaders for the New Day.

NOVEMBER WOMEN AT WORK FOR CHRIST IN EGYPT

Devotional Theme: The Women who ministered to Christ. Lu. 8:1-3.
Prayer Cycle: 21st-27th Days.
Suggested Topics:
New Demands and How to Meet Them.
Training Leaders for the New Day.
New Evangelism in City and Village.
New Homes in an Old Land.

DECEMBER ETHIOPIA AND THE SUDAN

Devotional Theme: Ethiopia and The Sudan in Prophecy. Isa. 18; Ps. 68:31.
Prayer Cycle: 4th, 5th, 6th Days.
Suggested Topics:
Learners and Leaders.
New Methods for the New Day.
Simple Evangelism.
The Healing Touch.

JANUARY MISSIONS AND STEWARDSHIP

Devotional Theme: The Living Christ for the Life of the World. Jno. 10:10b, 16; Mark 16:15.
Prayer Cycle: 1st, 2nd, 3rd Days.
Suggested Topics:
God's Plan revealed in His Word.
God's Plan revealed through great characters in His Church.
Establishing of Missions.
The Stewardship of Life.
A study in co-operation with the Denominational Program.

FEBRUARY MISSIONS AND STEWARDSHIP

Devotional Theme: Partners with the Living Christ in Financing His Kingdom. I Cor. 16:2; II Cor. 9:6-15.
Prayer Cycle: 1st, 2nd, 3rd Days.
Suggested Topics:
Growth of the Kingdom.
Trophies of Grace.
Missions Today and Tomorrow.
"How Much Owest Thou my Lord?"
A study in co-operation with the Denominational Program.

MARCH THE CHURCH

Devotional Theme: Paul's Methods. Acts 14:23; 16:4, 5; 17:2, 8.
Prayer Cycle: 3rd, 28th, 31st Days.
Suggested Topics:
"I build my Church."
Soul-Winning the Business of the Church.
Building the Church in America.
Building the Church Abroad.

"THIS YEAR ALSO"

By Mrs. Chas. W. Fulton, Pittsburgh, Pa., President of the W.G.M.S.

THE Year of Jubilee has passed. We are standing now at the threshold of another fifty years. As in answer to the entreaty of the vine-dresser that another year be granted to the life of the fig-tree, so to us the Lord has granted "*this year also*," with the expectation of our fruit-bearing.

The theme selected for the 1934 Convention is "*Reaching Forth*." This has been taken from the Convention Text, found in Phil. 3:13 and 14, "*This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*" During the Jubilee Year we thought much of the Past—and rightly so. Now it is most fitting that we look forward to building upon that which already has been accomplished.

In a recent publication of the Bell Telephone System, a paragraph appears entitled, "*What Is a Telephone Worth?*" Let me quote from it: "A telephone instrument, taken by itself, is merely a thing of ingeniously fabricated insulating materials and metal. A telephone instrument, capable of interconnection with other telephone instruments, not only locally but with a nation-wide and international communication system, becomes an agency of human service whose horizons extend beyond those of commonwealth or continent."

We can profitably apply this thought to our own W.G.M.S. *What Is a Member Worth?* The chemical elements entering into the physical structure of a human body are few and of small value—a little carbon, a little sodium, a little iron, a little calcium, etc., purchasable at a drug store for a few cents, but organized into a living, sentient, breathing, working human being—Who can estimate the worth? One telephone standing alone is useless. It is its organized connection with other telephones that gives it its worth. One woman standing alone can accomplish little, but organized with other women and united with them in plans and effort—Who can estimate her worth?

Our organization is effected for something more than just the setting up of machinery. There must be something more than the mere pleasure of watching the wheels of the organization turn. Its purpose must be fulfilled. Its work must be done. As in the case of the telephone, to revert to our former illustration, where the motto of the whole system is: "*The message must go through*," so in the work of our W.G.M.S. the motto in practical effect is: *The message must go through—the Gospel message must be carried both near and far.*

In our Annual Convention in Steubenville, June 15-19, we will hear the reports of the work of the fifty-first year of our history. Let us strive, during these months which intervene, that these reports may be the best possible, revealing our faithfulness and diligence in *sending the message through*.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.

905 Publication Building, 9th St., Pittsburgh, Pa.

Thank Offering Secretary

The success of the Thank Offering each year depends upon the work accomplished in the presbyterials. This is carried on by the local Thank Offering Secretary in the societies. She presents the Thank Offering in an interesting and attractive way at each monthly program during the year; she endeavors to interest new members; she sees that a Thank Offering box is in the home of each member; she consults the presbyterial Thank Offering Secretary and together they plan the work according to the conditions found in the local society. As soon as the Thank Offering is presented the local Thank Offering Secretary fills out the annual report blank and mails it to the Thank Offering Secretary of her presbyterial. From these she makes her presbyterial report and forwards the same to the General Thank Offering Secretary.

All our readers will be interested in the roll of these faithful women and will be glad to note the time the report was received with the name attached. By reading the following list you may see that some of them, even during the busy holiday season, gathered together the reports of the societies and completed and forwarded the presbyterial report on time. To all we express our "thank you" for your promptness and carefulness in filling the blanks and sending them to the office.

<i>Presbyterial</i>	<i>Secretary</i>	<i>Date Received</i>
1. Oklahoma	Mrs. A. J. Carnahan	December 11, 1933
2. Oregon	Mrs. F. A. Switzer	December 18, 1933
3. Spokane	Mrs. F. E. McCain	December 20, 1933
4. Uncompahgre	Mrs. Mark T. Warner	December 22, 1933
5. Chicago	Mrs. J. D. McKee	December 22, 1933
6. Lake	Mrs. J. E. Barr	December 28, 1933
7. Nebraska	Mrs. Bruce McCulloch	December 29, 1933
8. Albany	Mrs. W. F. Sherry	January 2, 1934
9. Des Moines	Mrs. W. J. Stewart	January 2, 1934
10. Northern Indiana	Mrs. Elma Hall	January 6, 1934
11. Wisconsin	Mrs. W. J. Lidbetter	January 8, 1934
12. Kansas City	Mrs. E. A. Elliott	January 8, 1934
13. Muskingum	Mrs. J. K. Montgomery	January 8, 1934
14. Cedar Rapids	Mrs. J. B. Pollock	January 8, 1934
15. Philadelphia	Mrs. Lee E. Rife	January 8, 1934
16. Kiskiminetas	Ethel Ashbaugh	January 8, 1934
17. Westmoreland	Mrs. John L. Young	January 9, 1934
18. New York	Mrs. Samuel Miller	January 9, 1934

19. Big Spring	Mrs. John Hunley	January 9, 1934
20. Monmouth	Mrs. J. O. McKnight	January 9, 1934
21. Vermont	Mrs. L. R. Urie	January 10, 1934
22. College Springs	Mrs. Myrtle Young	January 10, 1934
23. Caledonia	Mrs. Neil Cameron	January 11, 1934
24. Mansfield	Mrs. E. E. Shane	January 12, 1934
25. Puget Sound	Mrs. C. M. Tucker	January 12, 1934
26. Concordia	Mrs. Tom Brooks	January 12, 1934
27. Cleveland	Mrs. J. A. MacDonald	January 13, 1934
28. Chartiers	Mrs. H. L. Fee	January 13, 1934
29. Keokuk	Mrs. S. Fred Sharpe	January 13, 1934
30. Ohio Northwestern	Mrs. Errett Baier	January 13, 1934
31. Wheeling	Mrs. Jay B. Patton	January 13, 1934
32. Xenia	Mrs. E. W. Welch	January 13, 1934
33. Allegheny	Mrs. S. H. Jamison	January 15, 1934
34. Butler	Mrs. B. R. Williams	January 15, 1934
35. Conemaugh	Mrs. L. H. Miller	January 15, 1934
36. Delaware	Mrs. G. A. Forbes	January 15, 1934
37. Detroit	Mrs. H. M. Steele	January 15, 1934
38. Hudson	Mrs. R. E. Walker	January 15, 1934
39. Indiana	Mrs. W. W. Woodburn	January 15, 1934
40. Rock Island	Mrs. T. W. Wiley	January 15, 1934
41. San Francisco	Mrs. C. D. Scott	January 15, 1934
42. Steubenville	Mrs. Albert Shaw	January 15, 1934
43. Monongahela	Mrs. B. M. McCartney	January 16, 1934
44. Texas	Mary B. Bonner, Treas.	January 16, 1934
45. Arkansas Valley	Mrs. Anna Lambert	January 17, 1934
46. Argyle	Mrs. John R. Black	January 17, 1934
47. Southern Illinois	Mrs. J. A. Harper	January 17, 1934
48. Los Angeles	Mrs. Helen R. Hope	January 17, 1934
49. Beaver Valley	Mrs. T. S. McAulis	January 18, 1934
50. Colorado	Mrs. F. H. Anderson	January 18, 1934
51. Tennessee	Mrs. B. B. Evans	January 18, 1934
52. Boston	Laura M. Stewart	January 19, 1934
53. First Ohio	Mrs. Roy Henninger	January 19, 1934
54. Mercer	Mrs. J. W. Tait	January 26, 1934
55. Idaho	Mrs. C. J. Brinkley	January 29, 1934

SENIOR LIFE MEMBERS

\$25.00 Each

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| <p>131. Mrs. N. H. Hormel, Oakdale, Pa. By Mrs. P. F. Hormel.</p> <p>132. Mrs. Ida Caskey, San Francisco, Calif. By Mrs. B. B. McClellan.</p> <p>133. Mrs. Harriet Tyas. By Missionary Guild of Central Falls, R. I.</p> <p>134. Mrs. Mary E. Almes, Blairsville, Pa. By her daughter, Garnet.</p> <p>135. Mrs. H. P. McCracken, Grove City, Pa.</p> <p>136. Mrs. Lulu W. Borland, Butler, Pa. In memory of her daughter, Helen.</p> <p>137. Mrs. Jennie Gildersleeve, Grove City, Pa. By W. M. S. of Ebenezer.</p> <p>138. Mrs. Alice Bartley, Butler, Pa.</p> <p>139. Mrs. Walter Sherry, Schenectady, N. Y.</p> <p>140. Mrs. Alexander Wright, Schenectady, N. Y.</p> <p>141. Helen E. Calderwood, In Memoriam. By her sisters and brother, Mr. and Mrs. T. Cuthell Calderwood and Janet M. Calderwood.</p> | <p>142. Mrs. Emrys Samuels, Martins Ferry, O.</p> <p>143. Mrs. Florence Hughes, Fairpoint, O.</p> <p>144. Mrs. James Bailey, Youngstown, O. By Mrs. William Kissinger.</p> <p>145. Mrs. Maynard Graham, Loveland, Colo.</p> <p>146. Mrs. Edna Kester, Loveland, Colo. By her mother, Mrs. Nettie Dobbin.</p> <p>147. Mrs. Paul V. Eslinger, Denver, Colo. By Mrs. Wm. B. Rankin.</p> <p>148. Mrs. H. Vincent Wright, New Sheffield, Pa. By Elizabeth Moore.</p> <p>149. Mrs. Eva Torrence, New Sheffield, Pa. By Elizabeth Moore.</p> <p>150. Christine Hume, Springfield, O. By her mother.</p> <p>151. Mildred Hume, Springfield, O. By her mother.</p> <p>152. Ruth E. Caskey, Springfield, O. By Mr. and Mrs. Carl Caskey.</p> <p>153. Mrs. C. C. Goss, Columbus, Ohio.</p> <p>154. Maribelle Stewart, Belle Center, O. By her Grandmother Stewart.</p> |
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155. Mrs. H. R. Karnes, Columbus, Ohio. By Mrs. J. O. Welch and Mrs. J. A. McClure.
 156. Mrs. Frank Day, Bellingham, Wash. By a friend.
 157. Mrs. John Morrison, Bellingham, Wash. By a friend.
 158. Mrs. Andrew E. Shaw, Bellingham, Wash. By a friend.
 159. Mrs. Earl Russell, Seattle, Wash.
 160. Mrs. Verda Tamborine, Somerville, Ind. By Somerville W. M. S.
 161. Mrs. Rachel Morrow Rogers, Princeton, Ind. By Maria Blair Y. W. M. S.
 162. Maggie B. Boyle, Marissa, Ill. By Olive Boyle and Mr. and Mrs. Blanchard Fox.
 163. Mrs. Geroge Saering, Detroit, Mich.
 164. Mrs. Walter Jewett, Detroit, Mich.
 165. Mrs. Florence White Fulton, Canonsburg, Pa. By a friend.
 166. Mary H. Weir, Canonsburg, Pa.
 167. Mrs. Anna M. L. McLain, Claysville, Pa. By the W. M. S.
 168. Jennie Paxton, Canonsburg, Pa. By friends.
 169. Mrs. George G. Paxton, Canonsburg, Pa. By friends.
 170. Mrs. Belle Brown, McDonald, Pa. By Jean McBurney.
 171. Zelma McCoy, Hickory, Pa. By Martha McBurney.
 172. Mrs. H. A. Barton, Clinton, Pa. By her mother, Mrs. Jane E. McBride.
 173. Agnes Cleland, Imperial, Pa. By her grandmother, Mrs. E. J. Bell.
 174. Mrs. R. H. Spahr, Washington, Pa. By Margaret and Elizabeth Duncan in memory of Father.
 175. Mrs. Charles E. Thompson, Oneonta, N. Y. By her sisters Belle and Agnes Thompson.
 176. Mrs. Robert Little, DeLancey, N. Y. By W. M. S., Cabin Hill, N. Y.
 177. Mrs. George Sutherland, DeLancey, N. Y. By her husband and children.
 178. Mrs. Margaret C. Banuat, Bovina Center, N. Y. By Elizabeth Lee Missionary Society.
 179. Mrs. John Henry, Bovina, N. Y. By Willing Workers Missionary Society.
 180. Mrs. Emma Wright, DeLancey, N. Y. By the W. M. S.
 181. Mrs. Jeanette Creighton, Norris, N. Y. By friends.
 182. Mrs. James H. Gillette, Oneonta, N. Y. By friends.
 183. Mrs. M. H. C. Bolles, Oneonta, N. Y. By friends.
 184. Ethel Tompkins, Walton, N. Y. By friends.
 185. Jennie Chambers, Walton, N. Y. By the Y. W. M. S., DeLancey, N. Y.
 186. Mrs. Charles Swartz, Oneonta, N. Y. By the Y. W. M. S.
 187. Mrs. Duncan C. Henry, Pittsburgh, Pa. By Mrs. J. Alvin Orr.
 188. Mrs. Arthur Colville, Pittsburgh, Pa.
 189. Mrs. Catherine A. E. Schmidt, Pittsburgh, Pa.
 190. Mrs. Sarah Sloan, Pittsburgh, Pa.
 191. Hazel Smith, Pittsburgh, Pa.
 192. Mrs. George Fincke, Aspinwall, Pa.
 193. Mrs. Albert R. McCormick, Emsworth, Pa. By the W. M. S.
 194. Margaret A. Neebe, Bellevue, Pa. By Mrs. Stewart Glover.
 195. Mrs. Sara Sheffler, New Alexandria, Pa. By Nora Dormon.
 196. Doris E. Shanks, Portage, Wis.
 197. Mrs. Sarah Haldeman, Mexico, Pa. By the W. M. S.
 198. Mrs. Paul D. Wiesman, Steubenville, O.
 199. Mrs. Roy A. Mayers, Steubenville, O.
 200. Betty Lyle, Pittsburgh, Pa. By Minnie F. Edmundson in memory of her mother.
 201. Sara Kane, Pittsburgh, Pa.
 202. Mrs. Elizabeth Drewes, Pittsburgh, Pa. By Mrs. Emma McGahan and Mrs. M. Ritchie.
 203. Mrs. Sarah Jane Rhule, Pittsburgh, Pa.
 204. Mrs. Amelia Sansbury, Carnegie, Pa. By friends.
 205. Mrs. S. H. Patterson, Pittsburgh, Pa.
 206. Ethel Munn, Pittsburgh, Pa. By Etta McClure.
 207. Mrs. Ada Dunlap, Assiut, Egypt. By Mabel E. Cox.
 208. Mrs. L. B. Ridgeway, Miller's Ferry, Ala.
 209. Mrs. Florence McIntyre, Drexel Hill, Pa.
 210. Miss Elizabeth McMullin, Philadelphia, Pa. By a friend.
 211. Myrtle Crooks, New Kensington, Pa.
 212. Mrs. Anna Stollar, New Kensington, Pa.
 213. Mrs. W. A. Loudon, West Palm Beach, Fla. By Rev. and Mrs. W. V. Ritchie.
 214. Mrs. John Tarr, Kittanning, Pa. By Mrs. Z. R. Scott.
 215. Mrs. Harold E. Chapman, Evanston, Ill. By her father, in memory of her mother and grandmother, Mrs. Sharon E. Jones and Mrs. Anna M. Jones.
 216. Mrs. Glenn H. Blaney, Washington, Pa. By a friend.
 217. Mrs. H. F. McAllister, Fredericksburg, O.
- From January 1, 1934 to February 1, 1934
1. Mrs. Harriett Saliday, Zanesville, O.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.

3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasur, India, \$4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, \$1,600. Total askings, \$8,630.

NEW YOUNG WOMEN'S SOCIETIES

We know of a number of new organizations but have not yet received the necessary information. Please send in the particulars at once.

Puget Sound Presbyterial—Everett Mary Samuel Circle—18 members. This is a teen age group at present. Miss Ruby Toms is the president. This new society, organized only last June, gave a Thank-offering, is considering the matter of efficiency as represented by the Standard, is ordering Prayer Cycles and "hopes to use the Cycle regularly," is studying the subject as presented by Mrs. Smith in the Magazine. The roll-call asks for current events on missions. There is promise for such an earnest group.

News of other societies has been received. They are as follows:

Kiskiminetas Presbyterial—Shearersburgh Margaret Anderson Mission Circle—9 members—President, Miss Martha Smith.

Monongahela Presbyterial—West Park Teen Age Group—10 members—President, Miss Barbara Thiele.

Union Alice Acheson Circle—President, Miss Jane Mille.

San Francisco Presbyterial—Salinas McCormick.

Argyle Presbyterial—Argyle Anna B. Hall Missionary Circle—16 members—President, Miss Margaret Crawford.

Chartiers Presbyterial—West Middletown "The E. L. Eagleson" Mission Circle—15 members.

GOLD! GOLD!

This has been one of the magic words to man in almost every age. It has been the lure to lead many adventurers to brave the discomforts and uncertainties of desert, mountain, cold, heat, separation from loved ones, danger of sickness to body and soul and even loss of life itself—all to possess some of this precious metal.

In recent days the subject of gold has been on the front pages of the press and debated pro and con over radio. Once the gold standard on which the United States rested was sufficient reason to impress other nations of the stability of America's currency.

A day came when the country slipped off its boasted base—gold standard—and the rest of the world rode the financial teeter board with it. Now we are assured that the U. S. A. is back again on its base—gold base. To be sure, the dollar is worth fewer cents, but we are on the gold standard and confidence in being restored! So we are told. Who are we that we should take issue with the money wizards?

We know gold when we see it. We as missionary women can handle modest amounts of the yellow dust. Missionary people are sane savers and wise spenders. We would not likely go to the length to

save as did the Syrian about whom Dr. W. T. Ellis tells us. The man was possessor of a goodly amount of gold, his total wealth, twenty-six gold pounds (sovereigns). He was confronted by bandits who desired his gold. How could he save it? Immediately he transferred the gold, piece by piece, to his stomach! As was to be expected, coin as food is a poor substitute for real food! The poor fellow came to the American hospital in Beirut to secure relief. The doctor could scarcely credit his tale. The patient lay down and proved his dilemma by rattling the coins! The surgeon was convinced. The operation was performed and the gold removed. Normal digestion was again possible. There is a saving which tends to loss. At least, gold may be possessed yet prove to be nothing but a burden as in the case of the Syrian.

May not too much stress be laid on gold to the belittling of more important things. Some societies are completely discouraged if the finances are lacking. They feel utterly helpless without money. It is most disconcerting. Others think that no report should be sent unless the disbursements have been of a worthy character. And so it goes. Gold seems to be the measure of worthwhileness even among some of the missionary sisters. Is it to be "gold" or "die"?

In spite of extreme stringency, missions continue. Souls are being saved. The redeemed are being built up in the faith. Should this help us to place the emphasis of success on a new basis, something less material than gold? Missionary education may go on. We may render service that is not bound about by gold. We may pray if we cannot give. Gold has no power in itself. God is power. We may have his approval.

While we may long to possess sufficient gold to meet all obligations, we are no doubt being admonished to attend to the words of the Psalmist—"Be still and know that I am

God." Again—"The silver and the gold are mine." May we be faithful stewards, not fretting unduly over what we do not possess, but use well that which we have.

YOUNG WOMEN'S SPECIAL COLUMN

My dear "Young Women" friends:

You'd like a message from me? It is an old one—"Pray for us; write to me." The letters are encouraging, the prayers are empowering. "It is not by might nor by power but by my Spirit", saith the Lord, that things are accomplished for Him; you praying there, we working here in our newest work in this great city, Chicago. What may not be done in the next few months!

Returning to Chicago in 1933, my first work was the conducting of a Daily Vacation Bible School. August, as you know, is the "zero" hour in church work but in spite of vacation, heat, and World's Fair, we had a very successful school and were greatly encouraged. Schools started later than usual in September so that it was about the middle of the month that we began to get "in step." October was a good month with us, our Sabbath School averaging above 58.

We started a morning class, adopting as our motto—"Others." The children with two of our ladies and an older girl to help, began to both plan and to carry out their plans for a box to go to Frenchburg, Kentucky, for Christmas. We spent the first hour of the morning in a study of the miracles of our Lord. We also told missionary stories. Then after a story of another type, time was spent in mending clothing that had been brought in, stringing beads, making scrap-books, sorting clothes, etc.—all this until lunch time. We sometimes brought sandwiches and had lunch together before going home.

Two boxes went to Frenchburg! Since this work has been finished,

we now spend some time after the meeting in choir practice. A children's choir has grown out of our Saturday morning class. We hope that another result of this class may be the organization of a Junior Missionary Society.

In November, there was a Thank Offering pageant after which we lifted our *first Thank Offering*—\$25.00! We are looking forward to having a missionary society for our women. We have a few wonderfully fine women with us.

Thursday night before Christmas, Santa Claus visited us in the church. The Christmas Tree was there. After the telling again of the Old, Beautiful Story by voice and tableau, Santa had a stocking filled with good things for every child and a beautiful calendar for each family represented in our Sabbath School; there are 65 families. Santa especially remembered the pastor, the Rev. Dr. Clapp, and his "assistant." We were all very happy.

The second Sabbath of the New Year we received our first members, thirteen of them, three of whom (and one other) were baptized.

We have had some discouragements—what church has not? There is much to encourage and God has given us a measure of success. This is a great field—there is much land to be conquered. We carry on in a store-room. There is so little money. We have needs such as song books for the Sabbath School, Bibles and Spirit-filled teachers.

How much, I wonder, of *our success—or lack of success*—is due to *your prayer or your lack of prayer* for us?

Pray for me. Write to me.

Lovingly your friend,

SALLIE E. DICKEY.

SOCIETY NEWS

Although nothing has been heard from the Caroline Blackwood Mission Circle of the Sixth United Presbyterian Church, North Side, Pittsburgh, Pa., for some time, one is not

to get the impression that it has been idle.

In September, 1933, we saw the "Steward-Ship" constructed before our very eyes. The timbers of loyalty and truth were laid, and the sails of service and sacrifice were hoisted for us by Mrs. Isabel Ansbach at a very impressive meeting.

In October, we were given an entirely new point of view of the mountaineer work, in an entertaining and educational message by Mrs. H. Ray Shear who was presented to us by our Mrs. Hazel Kunze.

At our meeting in November, stress was laid upon the Thank Offering as was natural. The leader of this interesting meeting was Miss Marie Prentice. Several very fine poems were read by members of the Circle, and during the devotionals a very interesting story was told by Miss Margaret McCreery.

A short sketch was presented at our December meeting, depicting the rising of the Christmas star and some incidents which occurred near Bethlehem, on the night of the Nativity. This sketch was ably produced under the directorship of Miss Grace Smith.

One of the most interesting meetings of the year was that of January under the leadership of Mrs. Irene Scott. She presented to us Mrs. Ralph Ayers, a former missionary to India. Mrs. Ayers took the part of a native woman and was ably assisted by her aunt, Miss Mary Lawrence who recently retired from active service in the same land. Miss Lawrence took the part of the field worker for the Mission station. Several of the girls took part in the sketch, which was ably presented. In the sketch, the home life of the native woman, including the preparation of a meal and many other incidents were portrayed. At the February meeting, a field worker from the Zoar Home told of some of the problems which occur in the lives of the girls the Home is able to help.

Editor, Margaret M. Baughman.

HOW FAR TO THE NEAREST DOCTOR?

Mission Study for Girls' Circles

By Mrs. J. C. Smith, East Cleveland, Ohio

EGYPT

(See prayer cycle for the list of medical centers, and the complete list of workers.)

Our present medical mission work in Egypt began forty-three years ago when our Dr. L. M. Henry opened his clinic in a congested quarter of Assiut, Upper Egypt. Today this phase of Christian Missions is being carried on in two hospitals, a clinic and several child welfare centers. Tanta Hospital and Benha Clinic of our Women's Board are ministering to the Delta folk, while Assiut Hospital is the only institution of the sort between Cairo and Khartoum. Dr. Askren, American private practitioner in the Faiyum always maintains a Bible Worker in his large clinic. Self-support is the practice of our Assiut institution.

Instead of Witch Doctors, our medical missionaries are constantly faced with a degree of Mohammedan ignorance and superstition which at times make the physicians' sustained efforts most difficult. Charms as an antidote for the "evil eye" are commonplace. Such difficulties, along with discouraging inadequate financial support, tend to keep the medical worker humble.

On the other hand, the training of Egyptian youth, many from our indigenous church, that they, too, may become useful medical workers is a fascinating task. Both of our hospitals offer to young graduate Christian physicians a suitable environment for their spiritual development as well as a channel for the practical application of professional ideals in relation to daily Christian life. In addition to this, Assiut Hospital has a training school for nurses. In 1928 the first Egyptian girl was graduated. Ten other girls have followed her and are holding responsible positions either in our own hospitals

and work sponsored or conducted by our missionaries, or equally strategic places in Egyptian life.

SUDAN

(See 1934 Prayer Cycle for changes in the different stations.)

At Nasir, Anglo-Egyptian Sudan, is stationed Dr. Ulsh in charge of a clinic and hospital of our American Mission 8 degrees north of the equator, and near the border of Ethiopia. The nearest doctor is two days downstream, and four days upstream (about 150 and 400 miles respectively).

Doleib Hill at the mouth of the Sobat has a native-trained "dresser" who does a great deal of good in the simple cases among the Shilluk tribe, and is paid and under the supervision of our Mission there. Going upstream, we meet the first white doctor at Sayo, Ethiopia, where Dr. Bergsma is stationed. Our mission hospitals thus serve areas sustaining perhaps ten or twenty thousand people each. Daily each ministers to from twenty-five to one hundred and fifty patients, some of whom may travel as far as 200 miles to the white doctor after having lost faith in the witch doctors who extort from them huge sums or many cattle only to gash sick bodies "that the evil spirits may escape," and to work worthless charms. Miss Frances Turk, R.N., has done valuable service among women and girls of Khartoum North.

A native assistant—a 6 ft. 8½ inches tall elder—in our Nasir clinic is a pillar both there and in the church. His aid in giving us an understanding of the exotic customs of the people is invaluable, and his presence inspires native confidence in prophylactic smallpox vaccination. The teaching of hygiene and infant care and first aid in the school is a boon to these poor Nuers. The death

rate among children is terrific, mounting to 50% and even 75%. Malignant malaria, the dread tropical yaws and gangosa, dysentery, pneumonia, and horrible ulcers all take their toll, while blinding eye diseases, snake bites, scorpion stings, and maiming by wild beasts are of common occurrence. Since the people are so poor and hungry, they can afford but little for medical care, and fees do not quite cover the cost of the medicine. However, a small charge is insisted upon in most cases so that patients may realize the expense and value of their care and learn to appreciate it. Distrust of the wizard, and confidence in the mission doctor continue to grow.

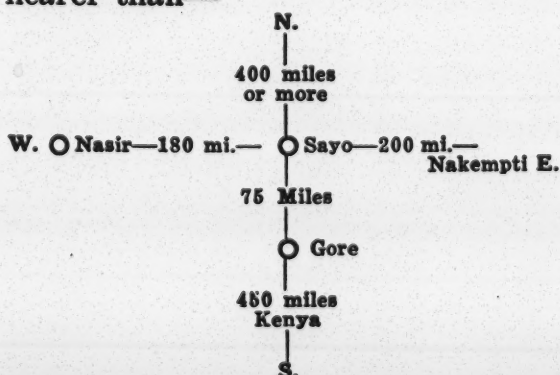
ETHIOPIA

(See *Prayer Cycle* for complete list of workers—Also *The Rainbow Empire* for additional facts about the work at Addis Ababa.)

In Ethiopia we now have two hospitals and one clinic:

1. Sayo—oldest, started about 1920
Jean R. Orr Memorial Hospital—Dr. Bergsma
2. Gore—about 1924—clinic—Dr. V. E. Dougherty
3. Addis Ababa — about 1926 —
George Memorial Hospital—Drs. Pollock, Wilson, Hockman

From all three centers house and village calls and treks are made. Sayo and Gore are 75 miles apart on the western ridge of the Ethiopian plateau. Dr. Maxwell says "as far as I know there is no other doctor nearer than—



Thus there are two centers in an

area corresponding in size to one pointed by Philadelphia to Indianapolis, and Cleveland to Memphis.

The most prevalent diseases are yaws, worms, eye diseases, skin diseases, goiter, scabies, vermin, malnutrition, tuberculosis. Elephantiasis, a disease rare in our country, is often found there. Dr. Bergsma developed a special incision in elephantiasis. Dr. Maxwell also did special research work in diseases common in his community, too technical for recording here, including work on a new cure for leprosy.

The influence of the witch doctors is ever present in this part of Africa. They lose trade to the doctor and oppose him all they can. "If you go to that foreign doctor, I will put a death hex on you," he says, and it takes real courage for a native to cast that curse aside. "It has long seemed a straight miracle of the Holy Spirit," says Dr. Maxwell, "that I have had around 14,000 patients a year." Our four outpost stations in Africa—Nasir and Doleib Hill in the Sudan, and Sayo and Gore in Ethiopia, are all in the primitive parts of Central Africa. When the zealous Christian doctor is present the drum of the witch doctor sounds nightly; when he goes away it is silent.

All four fields have many things in common, and may be considered together.

RESEARCH WORK — Research work must necessarily be very restricted because of lack of equipment and workers. The seemingly necessary retrenchments of the past few years have made it more impossible than ever. We have no largely endowed hospitals making such funds available. Here is a real opportunity for consecrated wealth.

THE TRAINING OF NATIVE WORKERS—Nurses' Training as noted above in India and Egypt is a real advancement and help to the community. We have no such Training Courses for native nurses

in either the Sudan or Ethiopia. All doctors train native assistants who are a great help, but who do not "go on their own," as one doctor expressed it.

SELF-SUPPORT—All aim towards that goal, but depend upon us, "the stay-at-home missionaries," to a greater or less degree. In some centers where the people are very poor, the cost of medicines is barely covered—others reach 50% or more of the goal.

PREVENTION OF DISEASES—Public health classes, mothers' classes, medical examination, etc., cannot be done on a large scale without more workers.

HINDRANCES—Popular ignorance, superstitions, and fears of the people. A common remark is "I can live and die as well without a doctor as with one—All my ancestors did."

Polygamy, poverty, and filth are also great hindrances.

Ignorance of the value of drugs and surgery.

Impatience on the part of the clinetele to stay long enough to complete a cure.

Insufficient knowledge of the language. The doctor must begin work without much such knowledge.

Lack of equipment and beds.

Interruptions of furloughs, businesses, etc.

Lack of knowledge and lack of sacrificial giving at the Home Base, making for discouragement on the field. Miss Porter says, "We had barely enough to pay our Indian staff before the last 25% cut. I don't know how the Doctor will meet that. Each cut means less free work."

Dr. Faith Reed Einsel says, "The difficulty of getting the right sort of persons, properly trained, is the greatest handicap and the greatest need."

NEEDS — Financial aid, quickly,

given from love, and in sacrifice.

Prevailing prayer for the natives, the work, and the workers.

"Trained missionaries in the pink of health, willing to forsake all, and follow Christ." — Dr. Crabbe.

"Prayer, and then *more* intercession."—Dr. Maxwell.

* * *

"WORKING WITH THE GREAT PHYSICIAN"

The Mohammedan from the woman's ward had just been brought back to her bed from the operating room. No hope could be offered her—the operative findings certainly had revealed that!

"Go and speak to her, Mariam," the head nurse had suggested. "She can't live long and they'll soon be taking her, that she may die in her village according to custom."

Winsome little Mariam sought her out. "Do you know me?" she began.

"Why shouldn't I? You're the hospital evangelist," replied the Mohammedan.

She was too weak for extended conversation. Instead Mariam repeated a story, the familiar one of the youth's restoration in Nain. Recalling what she had learned during those preoperative days, the Mohammedan in turn spoke clearly and intelligently concerning our Lord, closing with the statement that He is coming again to be King. Mariam offered prayer, and the dying Mohammedan refrained an "Amen." And they took her out to die—to die? Shall we believe to find her King?

The Great Physician's challenge still queries, "Lovest thou Me?"—"Go ye" and "Feed my lambs."

The Programs for Girls' Circles have been cordially received by the Girls and by their sponsors. Mrs. Smith will continue these programs following the studies outlined in this issue of the magazine. These helps will appear in the issue of the month to be used instead of the previous month.

NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

It is interesting to get the reaction of persons whose chief interests are in the Foreign Field, to the missions in the Homeland. The following letter from Mrs. E. L. Porter gives her impression of some of the work among the Negro missions:

My dear Mrs. Wilson:

I thought I would like to send you a few lines to tell you how much we enjoyed our visit at Camden, last week. We are on our way South to Florida, and we stayed there one night in arrangement with Mr. Wilson. Dr. Porter gave his lantern lectures to the teachers and students. There was a very good attendance, filling the large hall and every one was most appreciative. The Simpsons and some others came over from Millers Ferry. We were entertained in the teachers' home. The matron in charge, as well as all the teachers were very kind to us and we had a delightful time with them.

We were so pleased with all we saw of the work. It is a fine location and the buildings are so nice and every one showed such a good spirit. We were much pleased with our visit, and think the Women's Board is to be congratulated on the work there. I thought you would like to know about this. We would have been glad to give the lecture at Millers Ferry also, but they wrote there was no electricity there, so we could not use our lantern but we enjoyed meeting the folks. We were also at Knoxville College and spent a delightful week end there.

Our way back in the spring will take us through North Carolina and we may be able to arrange a visit at Henderson. We have not yet made out our itinerary. We are driving our own car. We would have liked so much to go to Camp Creek, but it was too far out of our way; we wanted to see the Ballantyne girls.

With our kindest regards and best wishes to all the members of the Board,

Yours sincerely,
Winifred L. Porter.

Rev. Mr. Wilson of Camden writes: "I wish to say that Dr. and Mrs. E. L. Porter were here and gave us a fine lecture on India and the Holy Land. His pictures are certainly wonderful and we were much interested."

Robinson Memorial Hospital, Miller's Ferry, reports "No serious sickness on the campus. Chicken pox claimed a few, but all are now able to be in school. We have had quite a number of office patients, sore throats, sore eyes, etc. A young man of the community, who had been stabbed in the abdomen, was brought to us about two o'clock in the morning. His clothes were so saturated with blood that at first we thought his case hopeless. After examination we found the wound was not deep, and now he is almost well. Late the other night a distressing call was made for a nurse to come to a home and see if she could help the wife, who was suffering from acute indigestion. We went and after working with her for a while relieved her and she is now doing nicely."

And so this work ministers night and day to suffering humanity. It fills a great need in a community where the doctor is 12 miles away and where charges are prohibitive to all but the wealthy of the community.

Lack of space forbids the printing of letters from all the missions, expressing the joy brought to the needy children by the gifts of clothing, shoes, toys, candy, etc. To see their eyes sparkle and their faces brighten when the principal assures them that gifts have been sent to them personally, would touch a

sympathetic chord in the heart of any one interested in destitute humanity. Each station takes great pleasure in expressing its deep appreciation for the noble spirit and the great interest evidenced by the large number of gifts which brought such joy and happiness.

Jubilee had a man with a broken neck, who had to remain in one position for quite a while. Strange to report, he recovered so that he

could be sent home, and a full recovery is expected. Another severe case was that of a little chap of three, suffering with eye disease so severe that his eye had to be removed; the disease was so deeply rooted that little hope is promised for recovery.

Pray that the nurses may be given strength to carry on even when their best efforts fail to respond as they wish.

HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, Secretary, 1201 Sixth Avenue, Beaver Falls, Pa.

The work at Cranston, R. I., under our missionary, Miss Jane Zucchi, has outgrown the building and they are searching for a suitable one and one within their means. A Boys' Bible class of twenty-seven members has been organized. This class meets Fridays and has an attendance of from twenty-three to twenty-seven.

The Juniors are studying the Life of Christ and the Holy Land. It will require four months to complete this study. Miss Zucchi's father assists her in the Sabbath and mid-week services. Ten adults have accepted Christ as their Savior.

From all reports Miss Mary Geyer and her fine corps of volunteer workers are doing splendid work at West 44th Street, N. Y. The Club Boys, composed of Jews, Gentiles, etc., gave the Christmas Story in costume. They memorized whole passages of prophecy and New Testament fulfillment, and delivered them seriously, to a large audience. We wish we might have been in the audience. Miss Geyer is now preparing two Easter pageants. We are sure they will be equally as good as were the Christmas ones.

Mrs. Caliandro of West New York, N. J. wrote of their Christmas entertainments. They also were most worth while. The first program was Christmas Eve., with spe-

cial music by the orchestra, choir and children of the Sabbath School. Christmas morning groups went out singing Christmas Carols.

The children's entertainment was Dec. 28th. The children gave drills, musical selections with violin, piano and songs. Also a playlet, entitled "Come to the Manger." The entire program was music with costumes and light effects, and with a beautiful manger scene. People from many churches came to hear and see the program. Each child received a gift and a box of candy. The average attendance for the month aside from the special services, was fifty.

Mrs. Mary Ciancio of the Second Italian, Pittsburgh, reports all meetings were well attended during the month of January, and one new member was received into the church.

Mrs. Maude Morrison of the Westland, Pa., mission spent a busy December, receiving and distributing clothing, dishes and food donated by the missionary societies in Chartiers Presbyterial.

At Christmas, came toys and books for the children of the Sabbath School, and for a few of the most needy families.

Twenty members of this Sabbath School are attending the Leadership Training School in Canonsburg, Pa.

At the recent quarterly communion nine adults united with the church on profession of faith.

Seven of these, and one infant, received the ordinance of baptism. Mrs. Morrison adds—"We thank God that He is honoring His Word, and that souls are being saved."

Mrs. Frank Lieske of Iangloth, Pa., reports the highest average attendance last year since the work was begun. The attendance has not fallen off since Christmas. Over sixty attended both services the following Sabbath, and three new members were added to the roll in Sabbath School.

In addition to having charge of the Sabbath School and the morning service of the congregation, Miss Ella Montgomery of East Mansfield, O., keeps in touch with the Junior Society which meets at four o'clock, the Y.P.C.U., at six-thirty and the evening service at seven-thirty. The Sabbath School had an average attendance for the month of January of one hundred and seventeen.

Miss Sallie Dickey writes of the work on the North Shore Chicago—"I've been busy, though not much seems to have been accomplished in one way, and in another way, several things have been done. One day I made seven calls far removed from each other, and found no one at home, and had walked four or more miles." At the January communion thirteen united with the church. Three of these were baptized. The largest church attendance has been thirty-eight, with fifty-nine in Sabbath School.

The new mission at Palms, Los Angeles Presbytery, under Mrs. Jennie Nicoll, assisted by one of our former home missionaries, Mrs. E. C. Little, is steadily growing. The people are most responsive. Every Sabbath since the opening, new pupils have been enrolled. The Sabbath School has an attendance of ninety-seven. We will all watch the growth of this mission with interest.

FRENCHBURG NOTES

We are greatly encouraged by the gifts of our many friends. During these difficult times their generosity is making it possible for us to maintain our work in good shape. We thank God that He has so many who are fellow workers together with Him in this kingdom enterprise.

Through the efforts of the local committees of the CWA work in our county, we are having some improvements made on our campus. The amount of money allocated to this project will be approximately \$5,000.00. While we can see where private enterprise could accomplish the work at less expense, we recognize the devious methods of government oversight.

Our dormitories are beginning to be crowded this year. Already some children from the country schools are coming in to take the last half of our school work in the Seventh and Eighth Grades. The country schools close about the middle of January, and students in the upper grades like to have the added preparation for high school that they get in our school.

The hospital is having its share in the ministry here. Nearly every day finds patients applying for various types of treatment. Just now we have two patients who have very serious injuries. Mrs. Earl Rose received quite painful and serious burns in her home eight weeks ago and has been in the hospital ever since. On Christmas evening William Ingram, a man from a neighboring community, was struck by an auto on the pike and seriously injured. Fears are being entertained that his leg will need to be amputated. In addition to the hospital duties, Dr. Mitchell makes a number of calls throughout the county, many of these being made for a part of the way on horseback.

The Church services are not as well attended as we could desire, but we

rejoice in the opportunities afforded in the Sabbath School and the Young People's organizations. The attendance at Sabbath School has been about one hundred and twenty-five all winter. The attention and interest in class work is good and our teachers and officers maintain their work with fine spirit.

Our desire is that our work be remembered before the throne of grace by all those who read these notes. We are conscious of our need and the all sufficient help that is available through our prayers and yours.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

SIMNASHO NEWS

Rev. W. A. Matthews is now at his home recuperating after an operation made necessary because of that "wild ride" last winter. The Guardian Angels were watching over him and his life was spared, but he had a terrible shaking up which made this operation imperative. Special work at the C. C. C. claimed his time and attention, besides his regular work, so that it was not until November 8 that he took "time out" for the necessary repair. We are glad to say he is back at the Mission, and that you join us in prayer for his speedy and complete recovery to health and strength. During his absence, his brave wife took up the work and carried on. She is the only white woman in that section of the country, her nearest neighbors being at Warm Springs, 22 miles away.

Rev. and Mrs. Matthews are greatly disturbed these days because Henry Stwyer, their staunch Christian friend (See Dec. 1932 Magazine) had a stroke three weeks ago. The doctor pronounces his case as very serious, and gives no hope at the present that he will be about again. He has no pain, but one side is helpless and he cannot speak distinctly. Rev. Matthews called him "a brother beloved" and counted so much on his faithfulness and witness among the Indians on that part of the Reservation. He



Henry Stwyer, "Brother Beloved."

writes "We are praying very earnestly every day that God will perform a miracle and heal Henry. He has the power. I wonder if we have sufficient faith". May we all join in prayer for Henry Stwyer that he may witness for his Lord in his suffering and helplessness, and if it be His will that he may be raised up to live for Him among his family, friends and neighbors.

Herbert Stwyer, a son of Henry

Stwyer, one of the young men interpreters was married on October 1 in the little Church. The bride, Miss Lucinda Heath, is one of the finest girls in the district, our missionary says. We wish them much happiness.

Official notice has been given that the post office at Simnasho will be discontinued on January 15, 1934. One by one, the government has been withdrawing from this little place all the contacts with the "outside world". The school was closed first, then government employees were taken to the Agency. For a while at least the mail will have to be sent through the Warm Springs post office, as the roads to the north are almost impassable and will be traveled little by anyone until Spring. The Matthews say they are likely to become hermits or cave dwellers "or something".

CHRISTMAS AT SIMNASHO

The weather was very disagreeable, rain, snow, and finally a sleet storm. Susan and James Gilbert, two Christian Indians, told Mrs. Matthews that they were going to give a dinner. Susan said they could not expect Mr. Matthews to give a dinner when he had been sick in the hospital so long. She made it clear that only those who attended and were interested in the Church were to be at the dinner. In this she succeeded very well, for about 75 of the "elite" including the missionary and his wife ate dinner in the little Community House.

After dinner the celebration was held at the Church. Exactly 253

bags of candy and nuts were passed out, first the women and children were served, then the men received theirs. Each child received a toy or a little gift, and then there were gifts of clothing, etc. for the older folk.

From Mrs. F. J. Means, who with her husband have done volunteer missionary work at Celilo Falls,, comes this news: "We have had good attendance this year, an average of about 20. Besides the regular Sabbath School, several preaching services were held in the little school-house. Tomorrow we are having our Christmas program, at which time we are also to have a short illustrated Gospel message by our pastor. A treat for everyone and presents for the children have been provided. We are praying for definite decisions for Him".

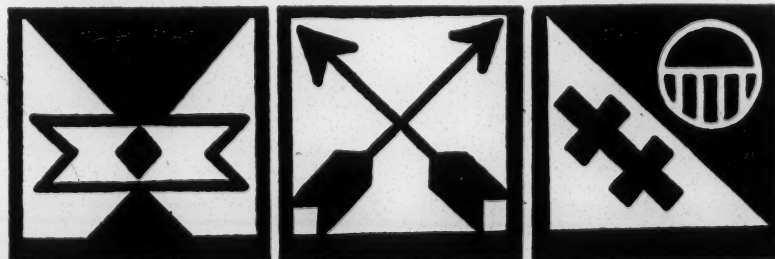
WHO IS AN INDIAN?

An Indian, as defined by the Indian Service Bureau includes any person of Indian blood who through wardship, treaty or inheritance has acquired certain rights.

The Census Bureau defines an Indian as a person having Indian blood to such a degree as to be recognized in his community as an Indian. The number of Indians in the United States, according to the report of 1930 census was 332,397.

Though few in number, the Indians have exerted an influence far beyond their numerical significance.

"Let no man despise your race" said an old Chief to his son, "but be proud that the Great Spirit designed you to be an Indian."



FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

Miss Mary Dawson	March 1
Miss Minnie Beatty	March 9
Miss Mary J. McKnight.....	March 18
Miss Laura Walker	March 22
Miss Venna Patterson	March 27
Miss May Holland.....	March 28
Miss Edna B. Sherriff	March 28
Miss Lillian McClelland	March 29
Miss Florence White	March 30

"HELPING TOGETHER BY PRAYER"

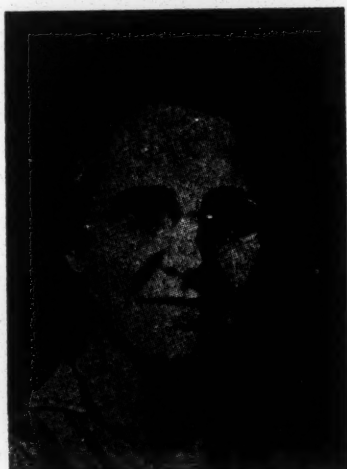
I like to feel that though on earth
We never meet;
Yet we may hold heart-fellowship
At God's dear feet.

I like to feel in all the work
Thou hast to do,
That I, by lifting hands of prayer,
May help thee, too.

I like to think that in the path
His love prepares
Thy steps may sometimes stronger prove
Through secret prayers.

I like to think that when on high
Results we see,
Perchance thou wilt rejoice that I
Thus prayed for thee!
—E. G. Barnes-Lawrence.

INDIA



Miss Eleanor W. Maconachie

Once more we mourn the loss of one of our faithful and beloved missionaries. Miss Eleanor W. Maconachie was called to her reward on January 12th at the home of her brother in Belfast, Ireland. She was sent to London for special treatment more than a year ago and seemed to be making a good recovery and was looking forward to returning to India, but took pleurisy late in December and the end came quickly without much suffering. Miss Maconachie's home was in Ireland and

she became interested in the missionary work of the Women's General Missionary Society through Dr. Maria White, who was a cousin and who desired her help as a nurse in the Sialkot Hospital. She was sent out to India by the Women's Board in 1909, served for a time in Sialkot Hospital and was later in charge of the Elliott Dispensary in Pathankot. During the great war she was shipwrecked when mines exploded as the boat was leaving India and she lost all her baggage but fortunately had her money in gold on her person. She was outfitted by kind friends in India and proceeded to the United States, where she spent about a year among our United Presbyterian congregations as she was not permitted to return to her own country on account of war conditions. She was a most consecrated and efficient missionary and loved her work in India. She was a delightful lady and much beloved by her fellow missionaries and the people of India. She represented the Women's General Missionary Society in the Tenth Conference of the International Union of the Presbyterian and Reformed Churches in Belfast, Ireland, last June and was

very happy to tell something of the work accomplished during the fifty years of our organization.

Miss Frances Lincoln who returned to India in the Fall reports that she is very happy to be back at her work again. She is located in Sargodha hospital and has charge of the whole work with a native doctor to assist her. She has been away from India for a year and a half and is anxious to get in touch with some of her former patients who were very near the Kingdom before she left for furlough.

A number of reports have come from India telling of the joys of the Christmas season. One of these tells how delighted the children in the Sargodha school were with their presents. "The fifth grade girls received notebooks, pencils and pencil sharpeners. The third and fourth graders received wool streamers for their hair and the little tots either a small toy, cooking vessel, cup or plate and a string of beads or a small bracelet. The children were as happy as if they had received expensive gifts."

"Mrs. Read, our deputy commissioner's wife, asked the teachers in the Sargodha school among others to assist in a Welfare Show. It was held in Lady Haley Park and was a grand success. Our girls put on a program. No men were allowed in the Park so special policemen were on duty at the gates. This was the time when a man was in purdah; he was to play a victrola and since the show was for women only he had to stay in hiding. A loud speaker which was connected was a great attraction. The women heard the music but could not understand where it came from. Over 1600 women and girls attended; that is, that many were allowed inside. There were also moving pictures in our school hall for women only. The hall was crowded and we were surprised at the number of Mohammedan women who came. We knew the Hindu women would come but it is not often that Mohammedan

women come to anything at night. It was a great treat for them and our girls certainly enjoyed the moving pictures which were something new for them. We are going to have the girls write a paper on what they heard and saw at the Welfare Show and Mrs. Read is going to give prizes for the three best papers from all the schools. She sent Rs. 10 to give our girls a treat for Christmas."

The women in the Gurdaspur Home are being taught some handicraft. They are weaving small pieces of carpet used on beds in the homes of India. By doing this they will be able to contribute something to the financial aid of the institution and learn to make something for use in their own homes. A sample of their work was exhibited in the dining room at Annual Meeting.

The Sialkot hospital is at last housed in its new building. It was a big undertaking to move patients and equipment and furniture from the old hospital but by this time everything is no doubt settled. Miss Kate Hill is now superintendent of the hospital and finds that she is a very busy woman. Mr. W. H. Merriam visited the hospital and states his reaction as follows: "Stepping out of an American hospital into our new Memorial Hospital in Sialkot might not cause your heart to swell with pride as ours does when we walk about these new premises. I wish those who have made possible this new institution could see something of what we have for the money invested and get some appreciation of the contrast between the new and the old and be with us as we observe the indirect benefits of this new institution in the ease with which the doctors and nurses can do their work, the relief from noise and dirt that prevailed constantly about the old institution and the menace of floods during the summer rains. Then I wish those friends could be with us as the future develops and the skill and care of the doctors and nurses is augmented, by

favorable surroundings rather than menaced as before and the new hospital not only continues its glorious service of the past to those who are suffering and in need but now reaches out into the homes of the wealthy and the educated (as this world counts wealth and education) and brings to them healing of the body and the good news of healing for the soul in that large city of Sialkot and the surrounding community. We have a wonderful surgeon in Dr. Hunsberger and in Dr. Sharp, who is as yet new. We hope to develop the medical treatment of the hospital and also introduce some very much-needed X-ray work. Then we have two fine, consecrated nurses in Miss McConnell and Miss Lundquist, and at the head we have one with vision and generalship — Miss Hill. All five of these are 'filled with all the fulness of God' as one can see as they go about their work." Let us all pray that this new hospital may be used largely in the advancement of Christ's kingdom and that everyone who comes into it may learn of Christ and of His redeeming love and accept Him as Saviour.

EGYPT

Word has been received of the Association Meeting held after Christmas but no detailed accounts have yet come. There has been some sickness among our missionaries and a few were not able to attend this meeting. Reports come of the illness of Miss Palmateer of the Luxor Girls' School. She was taken to the Assiut Hospital some weeks ago and has there made some improvement but a friend who is a nurse was to take her to the United States. She will be very much missed for she was a conscientious worker. The Luxor School has had a very serious time this past year as both Miss Mintier and Miss Palmateer have broken down in health and it was difficult to replace them.

The schools of our Mission have all been changing to the government program this year. While the Lux-

or school has not had much demand for this, it is planning to change little so as to keep in uniformity with the other schools and have the greatest efficiency.

Some very important changes have been made in the conduct of the work. Miss Lucy Lightowler is to go to Cairo to become the superintendent of the Fowler Orphanage for one year while Miss Ella Barnes comes home on furlough. Miss Minnehaha Finney goes from Tanta to Mansoura to take up the work there. The Assignment Committee had some difficulty in filling vacancies and it was felt that adjustments could be made at Tanta which would leave Miss Finney free to go elsewhere.

Mrs. Hoyman, who has charge of the W. C. T. U. work in Egypt, writes of her great joy in presenting the cause of Temperance to the people of Egypt. The lantern work reached over 80,000 people last year in addition to meetings held by missionaries—250 meetings in over 180 towns. One college graduate of last year was out during his vacation and reported one meeting of 1,000; another of 900 and others of 400, 500, and 600. She says: "Really the work is thrilling day after day. Last week we had Miss Helen Maya Das, a national organizer of India, with us for one day. She had been visiting Miss Mary J. Campbell in Jerusalem for some months and is now seeing Egypt on her way to India."

Last month we were pleased with the report from Tanta hospital. This month we are glad to give a favorable report of our Assiut hospital. This hospital faced a deficit last year but our workers are thankful to the Lord for a legacy that came to them in a time of great need. They have taken in 1700 patients for hospital care and thousands came to the free clinics. No one was turned away during the year for lack of money and Christ's message was presented every day. Dr. McClanahan says: "We could

not possibly carry on our work without the help of our Egyptian-trained nurses. Miss Brownlee is putting the impress of her Christian ideals upon these girls each day. A few years ago we felt we must have eight English nurses; at present we have only one. I have placed my surgical reputation in the hands of one of these nurses that Miss Brownlee has trained for the operating room. This Egyptian girl is the best surgical nurse I have ever had. God is working in the hearts of these Christian girls of Egypt and they are awakening to a new responsibility in presenting Christ's message of love through meeting physical needs." We thank God for our hospitals and schools in Egypt and pray that He may continually bless the work done in the Name of the Master.

ETHIOPIA

Three of our travelers from Ethiopia arrived in the United States within the past month. Miss Florence White and Mrs. Agnes Bancroft traveled by the Pacific route and arrived at Los Angeles. They are now in their homes in the East. Miss Mildred Kiemele arrived safely in New York on the VULCANIA. She had a very pleasant voyage and was not at all seasick in spite of the fact that it was winter. Rev. William Nichol of Brooklyn (father of Miss Ruth Nichol, now in Addis Ababa) met Miss Kiemele and she was to spend a few days in his home.

Dr. Pollock of the George Memorial Hospital writes that Mr. Russell has returned from a much needed rest and was in fine condition. As Dr. and Mrs. Pollock have had no chance to relax since the typhus epidemic of last Fall they are looking forward to taking a short vacation. Things are moving along nicely although the work has been much lighter than for some time past. The two new German girls have arrived to assist in the hospital and are very modest, hard-working girls and are getting into the American hospital ways nicely. The records

for 1933 were not then complete but at that time the hospital had broken its record for in-patients. It had 1621 in-patients in 1933 as against 1523 in 1932. We praise God for His goodness and that He is blessing our work in Ethiopia. We pray that He may continue to bless all the efforts put forth in that field and that the year 1934 may be an outstanding one in His service.

SUDAN

Not much word has come from the Sudan recently. Miss Elsie Grove left Khartum North on January 7th for Doleib Hill. All the people in that station are well and things are going very nicely. Mr. Fairman of Cairo was in the Sudan for conferences and has been conducting a series of evangelistic meetings. He has drawn large crowds of Evangelicals, Copts and Moslems and much blessing has been received.

Mrs. W. T. Anderson of India has been having the pleasure of a visit with her son Lowrie and his family in Khartum and praises God for the work in the Sudan. She has been looking into all phases of the work there and has, of course, been most interested. Incidentally she has done some work among the families of some storekeepers from India and loved it and they, too, were glad to see and hear some one from their own country. Mrs. Anderson considered herself fortunate in being able to go to Doleib Hill with Miss Grove and was delighted in the opportunity to see the work there.

She is planning to go back to India some time in March, leaving Port Sudan and going to Bombay or Karachi, to take up the work that has been assigned to her by the India Mission. She is to teach the Bible to patients in the Sialkot hospital and do follow-up work.

Mrs. Anderson is very happy in her family as three of her children are in missionary work in India, one in Egypt, and one in the Sudan. Two other sons are in America.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., So. Hills Br., Pittsburgh, Pa.

WHAT EVERY MOTHER SHOULD KNOW ABOUT ALCOHOL

1. That alcohol retards the physical and mental growth of children.
2. That alcohol leads quickly to fatigue, and causes dullness and inattention in school.
3. That alcohol promotes disobedience to parents.
4. That alcohol causes sleeplessness and nervousness.
5. That alcohol endangers the moral nature of the child.
6. That alcohol weakens the resistance of the body and thus favors attacks of disease.
7. That alcoholism prolongs the duration of sickness.
8. That every nickel spent for spirituous drinks would better far be used for strengthening food, milk for example.
9. That the greater part of all mentally diseased, idiots, and cripples have to thank alcoholism of their grandparents for their pitiable condition.
10. That domestic happiness and fidelity are endangered and often un-

dermined and destroyed through alcoholism.

This leaflet is one of a series now available, the titles of the others being:

What a Teacher Should Know About Alcohol.

What the Workingman Should Know About Alcohol.

What the School Child Should Know About Alcohol.

The following new leaflets from the W.C.T.U. are also ready for distribution:

There's No Harm In Beer. "Oh Yeah?"

The Havoc of a Liquor Heritage.

How to Avoid the Saloon.

The 18th Amendment Repealed by a Minority.

Get Out the Vote.

The Primary Election.

Does Repeal Repeal Prohibition?

Order these, free for postage, from the Temperance and Reform Dept., 904 Publication Bldg., Pittsburgh, Pa., NOT FROM THE SECRETARY.

LITERATURE DEPARTMENT

MRS. A. J. RANGLES, Secretary

904 Publication Bldg., 9th St., Pittsburgh, Pa.

PRAYER CYCLE

The 1934 Prayer Circle looks very fresh and pretty in its WGMS blue cover. The price is the same as in former years: 10c a single copy, \$1.00 per dozen., \$7.50 per 100. We hope you have noted the list of names, published on our page in the February magazine, which were inadvertently omitted from page 28 of the Prayer Circle, and have written them there.

STUDY BOOKS

Study Books for the church year

just ending may still be had: The Never Failing Light, 60c; The Christian Mission in America, 60c; Young America Makes Friends, 75c; Follow the Leader, 50c.

NEW LEAFLETS

Our Alien Neighbors, by Mrs. J. C. Alter.

Our Indian Neighbors, by Mrs. J. C. Alter.

One Hundred Twenty Years' Service in Egypt. A biographical leaflet on the lives of Miss Anna Y. Thomp-

son and Miss Margaret A. Smith, written by Mrs. Mary K. Coventry and Mrs. Ralph McGill..

History of The Women's General Missionary Society, nicely bound in pamphlet form. This would make a nice gift to an interested friend.

For Program and Study Books for April 1934-March 1935 See Page 376.

A CORRECTION OR SO

"Did you ever see a dream walking?" is a popular radio song, but this correction is neither a dream nor a song! On page 15, line 17, of the *History of the W.G.M.S.*, an incorrect numeral crept in. We say "crept in" for in reading and re-reading the copy the error was slipped over without notice. On the finished page however the inaccuracy stood out in bold letters! The number of copies sold of "Facts and Folks in Our Fields Abroad," the study book written by Miss Anna Milligan, was in

the *hundreds* and *not thousands*, seventy-six hundred to be exact. If our denomination were ten times its size, the larger sale might have been realized. We do not wish to take from the author's glory, but of course she prefers a statement of fact to an error.

Then on page 39, line 15, notice that Mrs. E. B. Murdoch's name ends with a "k"—it should be "h". Also, her term of office began in 1932, not 1933. It can be safely ventured that there is no infallibility on the part of at least one member of the committee, the compiler. For the sake of accuracy and posterity these corrections are here noted. If you happen to be a reader of *The Womens Missionary Magazine*, you will be properly informed. If not, you will remain unaware of any mistakes occurring.

Committee.

TRIBUTES

MRS. JENNIE LANE BUCK

The Women's Missionary Society of College Corner United Presbyterian Church wishes to offer this tribute of love and respect to the memory of Mrs. Jennie Lane Buck who was called to her eternal abiding place January 1, 1934. Left with four fatherless children she carried the responsibility of both Father and Mother. Through all this sacrificial service she was cheerful and patient. She was a lover of flowers and like them, she showed forth in her face the beauty of the Lord.

Her abiding faith in God was manifest, and her love and devotion to the Church and Missionary Society were the fruits of that faith so long as her health permitted. She has heard the "Well done, good and faithful servant."

—Committee.

MISS M. ELLA TURNBULL

After a brief illness Miss M. Ella Turnbull passed away at Andes, N. Y. An active member of our Society Miss Turnbull was present at Bovina Center when The Women's Missionary Association was organized in 1891. She was its first treasurer, serving in that capacity for twenty-two years, for which she was highly commended by the Treasurer of the W. G. M. S.

The deceased was a teacher in the Sab-

bath School for over fifty years, and for twenty years acted as Secretary of the Women's Missionary Society in Andes, and Treasurer of The Ladies' Auxiliary, an organization she helped to form.

It is with difficulty, if it can be done, that we measure the usefulness of her life, or attempt to record the service Miss Turnbull gave to her church. Regular in attendance upon the services of the congregation, and active in every worthy endeavor, her presence will be missed in days to come.

A service in Miss Turnbull's memory was held by the members of The Presbyterian at the Annual Convention which was held in Andes, when, after an address, a prayer of thanksgiving for her life was offered. And we, the members of the Missionary Society with which Miss Turnbull was associated, wish in this way to express the sense of loss we feel, and our loving appreciation of her Christian character.

Women's Missionary Society,
Andes, N. Y.

MRS. ELIZABETH J. SEATON

Mrs. Elizabeth J. Seaton of Redding, Iowa, passed to her reward on November 23, 1933. She was a devoted member of the Women's Missionary Society and of the United Presbyterian church of this place.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881, % H. C. Chambers, D.D., Gordon College, Rawalpindi, India	
Miss Ruth I. Ardrey, 1924	Sialkot City
Miss Helen Artman, 1920	Sialkot City
Miss Hazel Bennett, 1908	Gujranwala
Miss Kathryn Beattie, 1920	Martinpur
Miss Minnie E. Beatty, 1912	Abbottabad
Miss Rebecca Jean Black, 1921	Sialkot
Miss Lois Boyd, 1918	Sialkot
Miss N. Addaline Brandon, 1931	Lahore
Miss Theresa Brownlee, 1922	Sialkot City
Miss Evelyn Cathcart, 1925	Rawalpindi
Miss Laurella G. Dickson, 1897	Pasrur
Miss Margaret Fehlman, 1918	Lyallpur
Miss Betsy Fleming, 1913	Sargodha
Miss Ella M. Gordon, 1893	Campbellpur
Miss Vida J. Graham, 1922	Pathankot
Miss Nancy Hadley, 1904	Zafarwal
Miss Evva P. Hartig, R. N., 1924	Jhelum
Miss Eva M. Hewitt, 1930	Sangla Hill
Miss Kate A. Hill, 1896	Sialkot City
Miss Zarra S. Hoon, 1921	Rawalpindi
Miss Janette Howland, 1921	S. Sargodha
Dr. Reba C. Hunsberger, 1921	Sialkot City
Miss Flora Jameson, 1903	Sangla Hill
Miss Mary Kyle, 1904	Pasrur
Miss Olive Laing, 1912	Gurdaspur
Miss Sara Jane Lamont, 1928	Gurdaspur
Miss Mary Frances Lincoln, R. N., 1920	Sargodha
Miss Glendine Lundquist, R. N., 1932	Sialkot City
Miss Elizabeth F. McConnell, R. N., 1931	Sialkot City
Miss Lillian A. McConnell, 1902	Lyallpur
Miss Rosa McCullough, 1879	Gujranwala
Miss Maude M. Miller, 1925	Sheikhupura
Miss Henrietta Moore, 1898	Pathankot
Miss Sara A. Moore, 1917	Pathankot
Miss Jean Morrison, 1895	Rawalpindi
Miss Margaret L. Murdoch, 1924	Campbellpur
Miss Marian T. Peterson, 1930	Pathankot
Miss Willa Ramsey, 1921	Pathankot
Miss Laura Reynolds, 1924	Sangla Hill
Miss Louise Scott, 1916	Gujranwala
Miss Rose Shereda, 1928	Lyallpur
Miss Helen C. Sharp, M.D., 1932	Sialkot City
Miss Kate E. Spencer, 1918	Sargodha, North
Miss Vivian L. Trimble, 1921	Gurdaspur
Miss Helen V. Weede, 1928	Sheikhupura
Miss Georgia Wengert, 1920	Zafarwal
Miss Dora B. Whitely, 1911	Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1894,
211 Mamillah Road, Jerusalem

NOW IN THIS COUNTRY

Miss Roma B. Beatty, 1909, 400 W. 44th St.	Shadyside, Ohio
Miss Frances E. Brown, 1928, 101 W Tioga St.	Philadelphia, Pa.
Miss Lois Buchanan, 1910, 217 S. Second St.	Monmouth, Ill.
Miss Marie E. Cash, R. N., 1926	R. D. 6, Lebanon, Indiana
*Miss Mary A. Lawrence, 1893, c-o Rev. R. E. Ayers	Harmarville, Pa.
*Miss Mary E. Logan, 1891	R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, care Mrs. R. W. Thompson,	1502 S. 77th St., West Allies, Wis.
*Miss Elizabeth McCahon, 1875,	281 Grant St., Pasadena, Calif.
*Dr. Maria White, 1886,	Memorial Home, Penney Farms, Fla.

(*) Retired.

IN IRELAND

EGYPT

Miss Ella M. Barnes, 1911	Cairo
Miss Leota Cabeen, 1909	Alexandria
Miss Anna B. Criswell, 1905	Assiut
Miss Mary F. Dawson, 1922	Cairo
Mrs. Ada A. Dunlap, 1926	Assiut
Miss Davida Finney, 1914	Assiut
Miss Minnehaha Finney, 1894	Tanta

Miss Alta G. French, 1925	Assiut
Miss Elsie French, 1909	Ezbekiya School, Cairo
Miss Martha Glass, 1921	Luxor
Miss Eulalia D. Grether, 1929	Tanta
Miss Alice Grimes, 1924	Minia
Miss Rena L. Hogg, 1899	Assiut, Egypt
Miss May Holland, R. N., 1913	Benha
Miss Lois D. Kingan, 1926	Benha
Miss Bernice Knowles, 1932	Cairo
Miss Lucy Lightowler, 1921	Mansoura
Miss Helen J. Martin, 1915	Cairo
Miss E. Roxy Martin, 1901	Cairo
Miss Dora B. Mason, 1918	Assiut
Miss Ruth McCleery, 1931	Tanta
Miss Jeannette McCrory, 1916	Minia
Miss Lillian McClelland, 1923	Cairo
Miss Carol E. McMillan, 1906	Tanta
Miss Sara B. Meloy, 1923	Cairo
Miss Helen J. Noordewier, 1921	Beni Suef
Miss Marion Paden, 1902	Zagazig
Miss Venna R. Patterson, 1924	Luxor
Miss Frances M. Patton, 1922	Mansoura
Miss Estella Robertson, 1922	Cairo
Mrs. Rachel Tracy Seiver, 1925	Fayoum
Miss Edna B. Sherriff, 1920	Alexandria
Miss Isabel Simpson, 1931	Cairo
Miss Jane C. Smith, R. N., 1922	Cairo
Miss Nellie C. Smith, 1911	Benha
Miss Marie F. Tait, 1925	Zagazig
Miss Mary L. Thompson, 1917	Assiut
Miss Helen May Walker, 1930	Alexandria
Miss Laura B. Walker, 1904	Luxor
Miss Elizabeth S. White, 1924	Alexandria
Miss Ruth Mary Williamson, 1924	Tanta
Miss Margaret A. Work, 1924	Fayoum
Miss Laura Wright, 1921	Tanta
Miss Elizabeth Wilson, 1932	Cairo

NOW IN THIS COUNTRY

Miss Margaret A. Bell, 1901	Tarkio, Mo.
Mrs. Mary K. Coventry, 1918	New Wilmington, Pa.
Miss Lucia Dwight, 1919, % Mrs. P. C. Oliver	3011 Woodland Ave., Wichita, Kan.
Miss Alfretta M. Hammond, 1904	State Hospital, Warren, Pa.
Miss M. Evelyn McFarland, 1919	R. D. New Wilmington, Pa.
Miss Ethel L. Weed, 55 Elizabeth	55 Elizabeth St., Hartford, Conn.
Miss Esther W. Wilson, 1919, % Mr. William W. Wilson, New Brighton, Pa.	William W. Wilson, New Brighton, Pa.
Miss Ruth Work, 1904	190 Stonewall Road, Berkeley, Calif.

SUDAN

Miss Mary E. Cole, 1919	Khartum North
Miss Una Coie, 1918	Omdurman
Miss Elsie E. Grove, 1912	Doleib Hill
Miss Ray Huffman, R. D., 1924	Nashr
Miss Aulora R. McIntyre, 1911	Omdurman
Miss Marguerite McClellan, 1926	Khartum North
Miss E. Verna Pillow, 1930	Khartum North
Miss C. Blanche Soule, R. N., 1921	Nashr
Miss Frances Turk, R.N., 1921	Khartum North

NOW IN THIS COUNTRY

Miss Mary Jane McKnight, 1922, R.D.3, Volant, Pa.

ETHIOPIA

Miss Dora B. Arveson, R. N., 1930	Addis Ababa
Miss Viola M. Bayne, R. N., 1924	Gore
Miss Marjorie Faught, R.N., 1933	Addis Ababa
Miss Elizabeth McKibben, R. N., 1924	Saye
Miss Ruth M. Nichol, 1933	Addis Ababa
Mrs. Ruth L. Walker, 1923	Gore

NOW IN THIS COUNTRY

Miss Edith C. Anderson, R.N., 1929	904 Publication Bldg., Pittsburgh, Pa.
Mrs. Agnes H. W. Bancroft, R.N., 1929	% Mrs. W. Kent, Lincoln Avenue, Magnolia, N. J.
Miss Isabel Blair, 1922	Washington, Pa.
Miss Mildred Klemele, 1929	R. 3, Niagara Falls, Canada
Miss Florence D. White, 1923	Cortland, Indiana

A Little Time Apart

Tuesday, 10 A.M.

"Come ye yourselves apart and rest awhile"

Easter

Behold, two men stood by them in shining garments: * * * they said unto them * * * He is not here, but is risen. It was Mary Magdalene, Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.—Luke 24:6, 10.

As the Easter bells are pealing their glad notes upon the air,
Our thoughts go back through the ages to a tomb on hillside bare.
Where reposed our Blessed Savior guarded by two angels fair,
Halos of a glorious radiance hovered round that holy pair.

But one morning, before daybreak, saintly Mother Mary came,
Not alone, with her another, Mary also was her name.
Came and found the tomb was empty, for the stone was rolled away,
Christ had risen, aye, in triumph. That was the first Easter Day.
Through the years we celebrate it and we sing with glad accord
"Hallelujah, Hallelujah!" to our Savior, Christ and Lord.

—Ellie Wilcox Burt.

"Christ is risen! Christ is risen!
He hath burst his bonds in twain;
Christ is risen! Christ is risen!
O'er the universe to reign."

See, the chains of death are broken;
Earth below and heaven above
Joy in each amazing token
Of His rising, Lord of love;
He forevermore shall reign
By the Father's side,
Till he comes to earth again,
Comes to claim his bride.

Glorious angels downward thronging
Hail the Lord of all the skies;
Heaven, with joy and holy longing
For the world incarnate cries,
"Christ is risen! Earth, rejoice!
Gleam, ye starry train!
All creation, find a voice:
He o'er all shall reign!"

Sing on, Oh, jubilant voices,
In the gladness of Easter morn!
Sing as they sang at Christmas
When Christ, the Lord was born.

The Lord who was dead is risen!
O soul, be glad today.
From the tomb where they laid thy Savior
The stone is rolled away!

What solemn and reverent gladness
Seems voiced in the bells that ring
A call to all men to gather
In the earthly courts of the King.
"He is risen!" they seem to be saying
"He lives, who once was dead!
Oh souls that are heavy with sorrow,
Come and be comforted."

We press to the dear Lord's altar.
What beauty greets us there!
No longer the gloom of winter,
But brightness everywhere.
From censers of white lilies
Float odors of myrrh and balm,
And the heart like a lark soars upward,
Winged with the Easter psalm.

—Rexford.

"Sing!
Though skies are overcast
And days deep-fraught with care,
The sun will shine at last.

"Laugh!
When trouble hovers near,
Just know that unselfed love
Will cast out every fear."

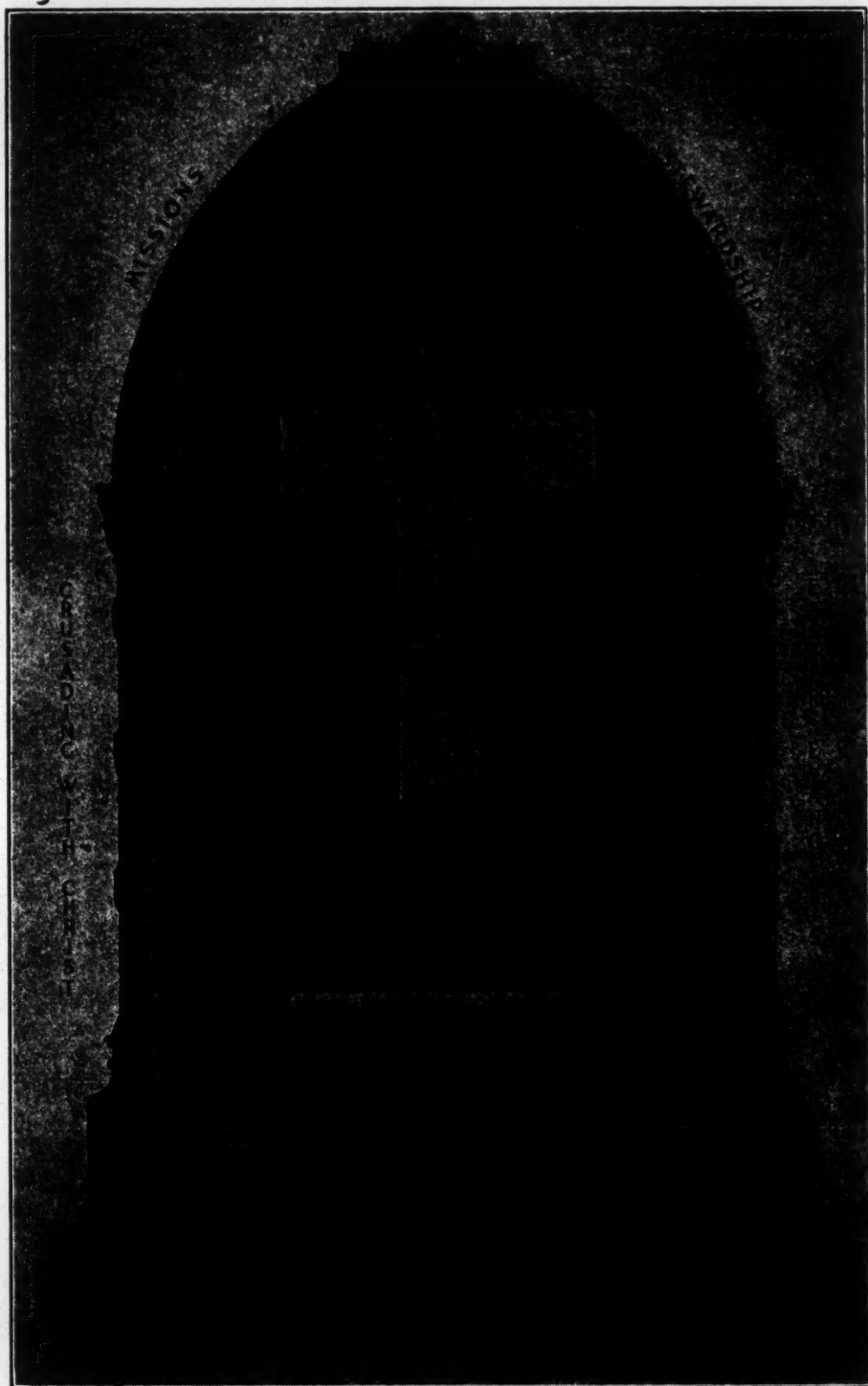
Thou hast O Lord, with glory
Ascended up again,
And captive led captivity
Triumphant in thy train.

Till all shall yield submission,
And silver pieces bring;
Those who in war take pleasure,
Disperse, O God and King.

The Lord the word delivered,
And many heard the same;
Of those great was the number
Who did the word proclaim.

—Psalm 68:30.

—Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.



THE PROGRAM OF THE CHURCH